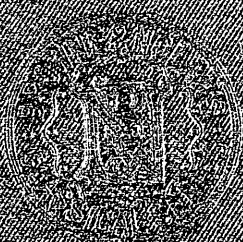


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HOMER

ODYSSEY, BOOK IX.

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HOMER *us*
ODYSSEY, BOOK IX.

WITH
INTRODUCTION AND NOTES FOR SCHOOLS.

BY

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ERRATA.

Please make the following corrections :

At page xix of Introduction, line 5, *read* $\bar{a}$ *for* $\check{a}$.

At page 20, line 541 (of text) *read* ἐκλύσθη *for* κλύσθη.

At page 26, line 12, *read* later *for* latter

" " 39 " 1 " any " my

" " 51 " 14 " ἔως, εἰως " ἔωσε, ἱως

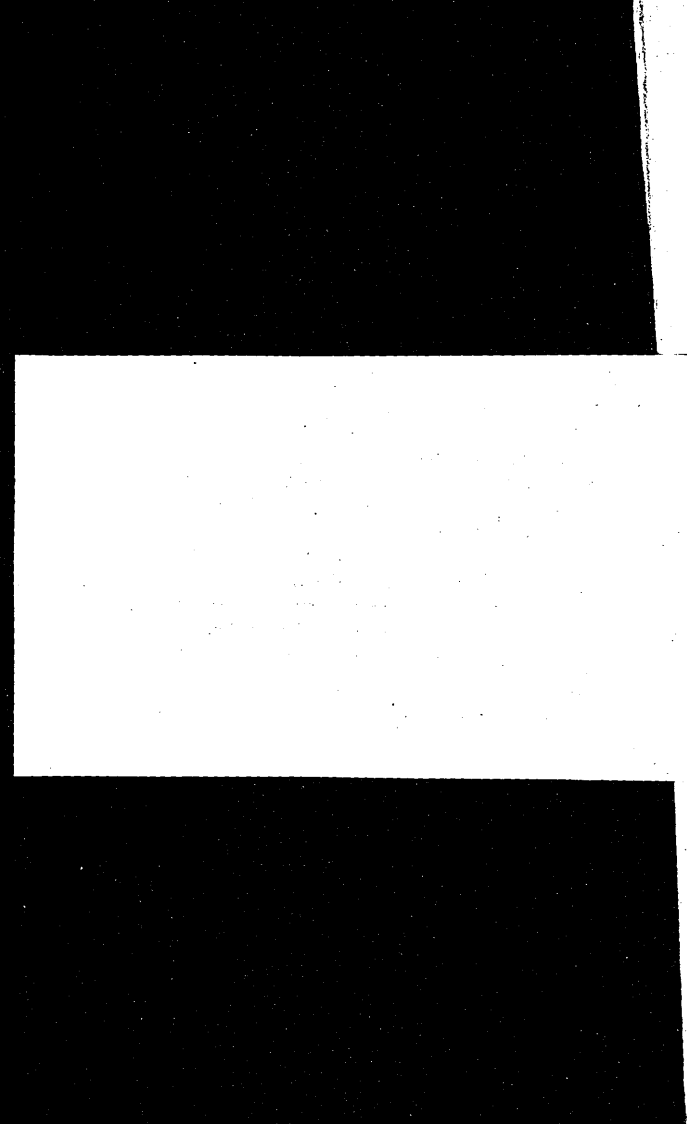
" " 58 " 2 (from end) *read* οὐτάζω *for* οὐ άζω

" " 63 " 12 *read* τί *for* (2nd) τι

" " 70 " 12 " ἔπεα πέεα

" " 73 " 20 " ἔστηκα ἔστηκα

" " 78 " 6 (from end) δὲ μέγα *for* δὲ μέγυ



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P R E F A C E .

THE present edition is intended primarily for school-boys, particularly those who are reading Homer for the first time ; for this reason the grammatical forms and constructions, and metrical peculiarities, are treated with some detail in the Notes, which naturally command far more attention than references to an Introduction, too often disregarded.

At the same time, with the view of making the book useful to more advanced students, I have followed Mr. Sidgwick's example in placing the notes on Epic forms within square brackets, so that they can be easily passed over. The more advanced etymological and grammatical notes, intended for such readers, I have thought best to put in the form of supplementary notes at the foot of the page, lest beginners should waste time over them. I have sought to give the reasons for peculiar etymological and metrical phenomena, which will account for the frequent appearance in the Notes of the characters *F* and *j*.

The fulness of the Notes makes a long Introduction undesirable ; so instead of a very brief and imperfect sketch of Homeric Grammar generally, I have thought it best to give a short Summary of the grammatical matter of this book, which will serve practically as an Index to the forms and constructions which occur, referring those who require a more complete and systematic introduction to Homer generally, to the excellent editions of single books which have followed a different plan, and which are fortunately within everyone's reach.

The text given is that of La Roche's edition of 1867, which I have only departed from once (in bracketing an undoubtedly spurious line). I have not felt free to change La Roche's spelling of particular words, as ἀπορήξας, ἀπορώξ, for that commonly received, as his reading is always supported by the highest ancient authority. Similarly in the case of forms like ἡπειρόνδε, which La Roche edits ἡπειρον δέ. I have always called attention to such forms in the Notes, showing the common spelling, lest any confusion should arise.

In accentuation, also, I have followed La Roche (whose few variations from the ordinary rules are duly noted in the Introduction), except in the case of merely traditional accents, like ὄφρα οἱ, which cannot well be reduced to rule, and would prove perplexing.

I have consulted the commentaries of Nitsch, Ameis, Merry and Riddell, and Prof. Mayor, whose excellent edition of Book 9 covers quite distinct ground from the present one. I need hardly apologise for my frequent quotations from the Translation of Messrs. Butcher and Lang, which for beauty of language, combined with fidelity, cannot be surpassed, and should be carefully studied by all who wish to acquire a good style of Homeric translation. Everything taken directly from it is indicated by the letters B. L., but many more translations are doubtless suggested by reminiscences of it.

I have given frequent references to Prof. Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, which treats the verbal constructions more logically and with fuller examples than any similar work in our language.

For etymology I am indebted chiefly to Curtius's *Principles of Greek Etymology*, *Elucidations of the Greek Grammar*, and *Greek Verb*: also to Seiler's *Homerische Wörterbuch*. I have given no references to Curtius's books; their very full indices rendering such unnecessary.

Most of the abbreviations used in the Notes are either familiar or self-evident, such as those representing the names of Moods, Tenses, Cases, Parts of Speech, &c. The less obvious ones are here given :

abs. *absolute* ;
 acc. to, *according to* ;
 apod., *apodosis* ;
 app., *apparent* ;
 beg., *beginning* ;
 cf., *confer, i.e. compare* ;
 conj. *conjunction* ;
 conn., *connected* ;
 contr., *contracted* ;
 der., *derived* ;
 diff., *different* ;
 equiv., *equivalent* ;
 esp., *especially* ;
 etym., *etymology* ;
 exc., *except* ;

foll., *following* ;
 hist., *historical* ;
 irreg., *irregular* ;
 n., *note* ;
 obj., *objective* ;
 opp., *opposed* ;
 orig., *original or originally* ;
 prob., *probably* ;
 rel., *relative* ;
 sc., *scilicet* ;
 Skr., *Sanskrit* ;
 seq., *sequence* ;
 sq., *sequentia*.
 subj. *subjunctive* ;



INTRODUCTION.

HOMER.

ABOUT Homer himself nothing whatever is known. In ancient times, seven or more cities claimed the honour of being his birth-place. Tradition speaks of him as a blind itinerant bard of Asia Minor, who composed the "Iliad" and "Odyssey," and shorter poems called the "Hymns;" and the historian Herodotus was of opinion that he lived not more than four centuries before himself, *i.e.*, about the middle of the 9th century, B.C. But (1), in the poems themselves there is no proof whatever of Homer's blindness, and the vagueness of his allusions to colour is very doubtful evidence; (2), even from ancient times there has been a strong opinion, supported by considerable evidence, that the "Iliad" and "Odyssey" are the work of two distinct authors, living at different periods; (3), there are good reasons for believing that Homer was not a Greek of Asia Minor, but of the Peninsula, and that he lived at a very much earlier period than Herodotus supposed—namely, before the Dorian Revolution, or Return of the Heracleidae. The chief of these reasons (given by Mr. Gladstone, in his *Primer of Homer*) is, that the men, manners, and institutions which Homer describes with such vividness and detail, were essentially Achaian, ceased to exist as such upon the Dorian Revolution, "and could hardly have been reproduced by a poet remote from them in time, especially when there were no aids of literary and historical record." As to the name, it is very generally admitted that it is not personal, but conventional, and means "the Compiler" (ὁμοῦ-ᾄρω) or "the Author."

THE POEMS.

The *Iliad* and *Odyssey* used to be recited publicly at the Great Games by professionals, called *ῥαψωδοί* (see note on 422), one particular guild of whom in Chios claimed the name of Homeridae. They do not seem to have been edited till the time of Pisistratus, tyrant of Athens, about the middle of the 6th century, B.C., after which many editions, some of them State editions, came out, especially after the founding of the great library at Alexandria, B.C. 283. The most important editors were Zenodotus, who divided the *Iliad* and *Odyssey* into books; Aristophanes, of Byzantium; and Aristarchus (middle of the 2nd century B.C.), the greatest critic of ancient times, whose authority on the text of Homer carries most weight to this day.

The "*Iliad*" and "*Odyssey*" were classed by the Alexandrians among a number of poems called the "*Epic Cycle*" (*κύκλος*). No less than six of these, attributed to Arctinus, Stasinus, Lesches, Agias, and Eugammon, treat of the Trojan Legends; the rest refer to other mythological subjects. Some of them were probably very ancient; others later imitations.

THE HOMERIC QUESTION.

The arguments of the Chorizontes, or Separators (who first arose about 100 B.C.), against unity of authorship, are summed up in Mr. Gladstone's *Primer of Homer*, as based on—

- (1.) Difference of grammatical forms.
- (2.) Differences in the narrative.
- (3.) Differences in the religious department.
- (4.) Differences in the manners, the political and social picture.

Of these, the last two heads are by far the most important. Under (3) it is remarked that Iris is the divine messenger in

the Iliad ; Hermes in the Odyssey. Hephaestus is the husband of Charis in the Il. ; of Aphrodite in the Od. Helios, the Sun, is hardly regarded as a distinct divinity in the Il. ; but is active and important in the Od., &c. Mr. Gladstone answers that in the two works the poet is not dealing with the same scenes and races—that in the Od. he passes beyond the limits of the well-known, or Achaian world ; so that the mythological differences are a conscious reproduction of the national varieties of religion.

As to (4), it is said that in the Il. we see the feudal system in full force ; while in the Od. the kings hold popular assemblies. In the Il. the kings are genuine warriors ; but in the Od. some of them engage in commerce. Mr. Gladstone replies that “camp life is one thing, civil life is another,” and that these diversities “belong to the nature of the scenes pourtrayed.” The positive arguments for unity of authorship which he advances are briefly these :—(1) the improbability that two poets of such rank should have existed ; (2) the correspondence of the poems in great outlines ; and (3) their minute and undesigned coincidences, in strong contrast with all the other known poems of antiquity.*

Modern criticism, beginning with the German scholar Wolf, who published his *Prolegomena to Homer* in 1795, has gone much further than the *Chorizontes*. Briefly expressed, Wolf's thesis was that the Homeric poems were not originally composed in their present form, but as short unconnected lays, easily transmitted by memory, but subsequently combined into groups, and when finally welded together into complete poems by Homer, “the Compiler,” written down and edited by order

* The doctrine of unity of authorship has been ably defended by other eminent scholars, notably by Dr. Hayman, in his edition of the *Odyssey* I-XII.

of Pisistratus. His chief argument was that poems of such length could not be composed or transmitted without writing, and that the art was unknown at the time of their original composition.

It is now generally admitted that writing, if known at all (there are only two vague references to it in the poems), was certainly not available at that time for the transcription of long compositions. But, on the other hand, the transmission of the poems by memory alone is proved to be no impossibility ; while the fact that Solon prescribed a regular order for the recitation of the poems, favours the opinion that they existed in some definite form before the recension of Pisistratus.

Many newer theories have been framed about the Iliad. Lachmann resolves it into eighteen separate lays, by different authors ; Grote into two Epics, an original Achilleis and a later Iliad, which were somehow welded together. Conjecture has dealt far less freely with the Odyssey, as its unity of design and subject are much more apparent ; even it, however, has been resolved by German ingenuity into an Odyssey and a "Telemachy." Prof. Geddes, of Edinburgh, supposes* two poets, an Achillean and an Odyssean, who are responsible for those portions of the Iliad respectively in which Achilles or Odysseus is prominent ; but the latter alone for the Odyssey.

In any case, there can be little doubt that the Iliad and Odyssey, whether by the same or by different authors, were not the first beginnings of poetry in Greece, but arose out of a set of older and shorter Epics, possibly out of an early ballad literature. The allusions in the Il. and Od. to bards of the Trojan period, *e.g.*, Phemius and Demodocus, as well as other unconnected legends, show that many such lays must have been recited long before, whether the ballad was the oldest

* In his book, "*The Problem of the Homeric Poems.*"

form of poetry, or the ceremonial hymns of priests, as seems more likely. The very polish and beauty of the poems show that the art of poetry must have been highly elaborated already, and the artificial character of the dialect points to the same conclusion.

DIALECT OF HOMER.

It is important to observe that Homer's language is not so much a spoken dialect as a literary style. It is usually called Epic, sometimes Old Ionic, as its general character is undoubtedly Ionic, but it presents Aeolic peculiarities as well, and what is still more remarkable, old and later forms of the same words side by side; *e.g.* the Inf. in $\text{-}\epsilon\mu\epsilon\nu\alpha\iota$ $\text{-}\epsilon\mu\epsilon\nu$ and $\text{-}\epsilon\iota\nu$; the Subj. in $\text{-}\omega\mu\iota$ and $\text{-}\omega$, $\eta\sigma\theta\alpha$ and $\eta\varsigma$, $\eta\sigma\iota$ and η ; the Gen. in $\text{-}\omicron\iota\omicron$ and $\text{-}\omicron\nu$; Dat. pl. in $\text{-}\epsilon\sigma\sigma\iota$ and $\text{-}\sigma\iota$, &c. In this latter respect, as Mr. Monro points out,* our English poetical style affords a striking parallel: thus it allows the archaic 3rd sing. in *-eth*, past tense in *-èd*, the pronouns *thou*, *thee* and *ye*, the possessives *mine* and *thine* for *my* and *thy*, &c. Evidently, as with us, the influence of the archaic forms and phraseology made itself felt in the literature of the time, without excluding the forms of the actually spoken language. This consideration also accounts for the stock epithets and oft-recurring phrases, many of which can hardly have been used with a conscious and definite meaning.

THE ODYSSEY.

The subject of the Odyssey is the Return of Odysseus to Ithaca, and his vengeance on the Suitors of his wife Penelope. His wanderings on the homeward voyage, after the capture of Troy, occupied 10 years; but the action of the poem is limited to 40 days.

* In his edition of Iliad i. (Clar. Press).

It begins with a divine decree for his departure from the isle Ogygia, where the nymph Calypso had detained him, sore against his will, seven years. Meanwhile, his son Telemachus is incited by Athena to sail in search of his father (Bk. 1). Accompanied by Athena, in the form of Mentor, he visits Nestor at Pylos (Bk. 2). Thence he proceeds to Sparta, and is kindly received by Menelaus and Helen (Bk. 3), from whom he learns of his father's detention in Ogygia. The Suitors plot to waylay and kill Telemachus on his return (Bk. 4). At the bidding of Zeus, Calypso at last allows Odysseus to sail for home. Shipwrecked by Poseidon, he is miraculously saved, and lands on the country of the Phaeacians (Bk. 5). He is discovered by the king's daughter Nausicaa, and conducted to the city (Bk. 6). He is graciously received by King Alcinous (Bk. 7), receives his promise of an escort to Ithaca, and, at his request (Bk. 8), recounts his adventures since the fall of Troy: —the fight with the Cicones, visit to the Lotophagi, blinding of the Cyclops (Bk. 9); visit to Aeolus, destruction of fleet by the Laestrygonas, and adventures with Circe (Bk. 10); his voyage to the infernal regions, where he learns his future from the shade of Teiresias, and sees many old friends (Bk. 11); his escape from the Sirens, and the destruction of his ship and comrades for their sacrilege in killing the sacred kine of Helios, in Thrinacia, concluding with his own landing on Calypso's isle (Bk. 12). He is then carried by a Phaeacian ship to Ithaca (34th day from the beginning of the poem) and disguised as an old beggar by Athena (Bk. 13). He is kindly treated by his faithful swineherd Eumaeus (Bk. 14), while Telemachus, warned by Athena, returns from Sparta, avoiding the Suitors' ambush (Bk. 15); meets and recognises his father. They plan revenge on the Suitors (Bk. 16). Odysseus enters his palace as a beggar, and is roughly treated by Antinous (Bk. 17); forced to fight the beggar Irus, and again insulted by the Suitors, who

lavish gifts upon Penelope (Bk. 18). Unrecognised by the queen, he is almost revealed by his old nurse Eurycleia (Bk. 19). Next day is a feast of Apollo; Odysseus suffers fresh insults, and the gods send omens of judgment (Bk. 20). Penelope consents to marry the Suitor who can perform feats with her husband's bow. When all fail, the bow is at last handed to its owner, who with ease performs the required feats (Bk. 21). He then reveals himself, and shoots down Antinous and others of the Suitors. Telemachus procures arms, and, aided by Athena, they destroy all that remain (Bk. 22). Odysseus is recognised by Penelope (Bk. 23) and meets his father Laertes. Their struggle with the kinsmen of the Suitors is stopped by intervention of Zeus (Bk. 24.)

Books 9-12 were in ancient times called *Ἀλκίνοῦ ἀπόλογοι*, "the story told to Alcinous."

LANGUAGE.

The grammatical forms and constructions having been already rather fully referred to in the notes, a systematic introduction to Homeric Grammar would make this volume too large. I will therefore merely recapitulate, in the form of a summary, the principal Epic forms and constructions which actually occur in Book 9, referring the student who desires fuller information on Epic Accidence to the notes in the *Student's Greek Grammar*, or the summary at the end of Abbott's *Greek Accidence*; and for both Accidence and Syntax to Mr. Merry's admirable books;* to Mr. Sidgwick's very lucid sketch of the Language of Homer in his edition of *Iliad*, Bks. 1 and 2; and to the most systematic and comprehensive *Essay on Homeric Grammar* in Mr. Monro's edition of *Il.* 1 (Clar. Press).

* School edition of the *Odyssey* (2 vols.); *Odyssey*, Bk. 2; *Specimens of Greek dialects*; all in the Clarendon Press Series.

SUBSTANTIVES.

1st Declension.

1. η for ā always in the sing. *e.g.* γαίης (28) θήρην, 158.
2. Nom. sing. -ᾱ for -ης in some words, *e.g.* νεφεληγερέτα, 67.
3. Gen. sing. -αο or -εω from nom. -ης, *e.g.* Ἀτρείδεω, 263.
4. Gen. plur. -αων or -εων, *e.g.* θεάων (29) ναυτέων, 138.
5. Dat. plur. -ησι or -ης, *e.g.* θύρῃσι (417) κώπῃς, 489.

2nd Declension.

Gen. sing. -οιο, *e.g.* θανάτοιο, 63.

3rd Declension.

1. Nouns in -ης -ος -ας are generally uncontracted, *e.g.* ἄγγεα (222) ἄλσεϊ (200) οὐδεῖ, 459.
2. Nouns in -ις either retain ι in case-forms or substitute η, *e.g.* πόλιος, 41. Dat. sing. in -ι or -ει. Dat. plur. sometimes -ισι. Acc. plur. sometimes -ις, *e.g.* ὄις, 244.
3. Nouns in -εως form cases with η not ε, (excepting some proper names), *e.g.* τοκῆων, 33.
4. The Dat. plur. ends in -σι, σσι or -εσσι, *e.g.* χερσί (416) σπέσσι (30) σπή-εσσι (400) χείρ-εσσι (487) δεπά-εσσι, 10.
5. The Homeric form of ναῦς is νῆυς, or νηῦς, Gen. νηός or νεός, Dat. νηῖ, Acc. νῆα or νέα. Gen. plur. νηῶν or νεῶν, Dat. νηυσί, νήεσσι, νέεσσι, Acc. νῆας or νέας.

The Epic termination -φι(ν), representing the Gen., Dat. or Locative, is appended to the stem, the final letter of which is strengthened to η in the 1st Declension, *e.g.* βίηφι, 406.

ADJECTIVES.

1. Adjectives of double form frequently occur, *e.g.* ἐλάινος (382) ἐλατίνεος, 320; αἶγeos (320) with αἶγειος; πτολιπόρθιος (504) with πτολίπορθος.

2. The comparative and superlative forms in *-ίων, -ιστος* are more frequent than in Attic, *e.g.* γλύκιον, 34.

3. The adj. *πολύς* forms *πολέος* in gen. as well as *πολλοῦ*, and so throughout the plural, *e.g.*, *πολέων* (352); and on the other hand *πολλόν* occurs in neut. and acc. masc. sing. *e.g.* 45.

PRONOUNS.*

1. Epic forms of the Personal Pronouns.

Nom. S. ἐγών	τύνη	εἶο, ἔο
Gen.—ἐμεῖο, ἐμέο ἐμεῦ, μεῦ, ἐμέθεν	σεῖο, σέο, σεῦ σεθεν, τεοῖο	εὔ, ἔθεν
Dat.—	τεῖν, τοι	εοῖ
Acc.—		ἐέ, μιν
N. and A. Du. νῶι, νώ	σφῶι, σφῶ	σφῶέ (acc.)
G. and D.—νῶιν	σφῶιν	σφῶίν
Nom. P. ἄμμες	ὔμμες	
Gen.—ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων
Dat.—ἄμμι	ὔμμι	σφι
Acc.—ἡμέας, ἦμας, ἄμμε	ὑμέας, ὔμμε	σφέϊας, σφέας, σφε

2. Possessive Pronouns: *τεός* (355) 'thy'; *έός* (533) and *ός* (28) 'his'; *άμός* or *άμός*, 'our'; *ύμός* (284) 'your'; *σφός* 'their.'

3. The Interrogative *τίς* forms Gen. sing. *τέο* or *τεῦ*, Dat. *τέφ* Gen. plur. *τέων*, Dat. *τέοισι*. So with the Indefinite *τις*, *e.g.* *τεν*, 497. *όςτις*, written *ός τις* (94) has a form *όςτις*, neut. *όττι* (402) Gen. *όττεο*, *ότεν*, Dat. *ότεφ*, Acc. *ότινα*. Plur. Nom. neut. *άσσα* Gen. *ότεων*, Dat. *ότέοισι* Acc. *ότινας*, *άσσα*.

4. The Reflexives *ἐμαντοῦ*, &c., do not occur. As separate words we find *σ' αὐτόν* (406), *ἐμοὶ αὐτῷ* (421), but not necessarily with a reflexive force; thus at 406 *σ' αὐτόν* is equiv. to *αὐτὸν σέ*, 'thee thyself,' *αὐτόν* merely emphasising *σέ*. Compare *φράσσατο*

* Some of these forms do not occur in Book 9.

Πατρόκλη μέγα ἡρίον ἥδ' οἱ αὐτῷ Il. 23. 126, where αὐτῷ merely emphasises οἱ, which already possesses the reflexive sense, beside the simply personal, *e.g.*, ἔρριψεν ἀπὸ ἑο, 398 (reflexive); but εἶροντο . . ὅττι ἐ κήδοι, 402 (personal).

PREPOSITIONS.

Epic forms of prepositions: *πρὸτί* (147) and *ποτί* (289) for *πρός*; *ἐνί* (11) *εἰνί* (417) and *εἰν* (392) for *ἐν*; *ἀμφίς* (399) for *ἀμφί*.

The preps. *ἀνά κατά παρά* suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on *ἀμβαίνειν*, 178.

Several double or compound preps. occur, *e.g.* *παρέκ* (116, 488) *ὑπ' ἐκ*, 489; cf. *ἀπόπροθι* (18) from *ἀπόπρο*.

ADVERBS.

The chief adverbial suffixes which occur are:

1. To denote *place where*: *-θι*, *e.g.* *αὐτόθι* (29) *ὄθι*, 50; *-ου*, *e.g.* *ὀμοῦ* (69) *αὐτοῦ*, 96.
2. *Place whence*: *-θεν*, *e.g.* *Ἰλιόθεν* (39) *οὐρανόθεν*, 69; also *-θεν(ν)*, *e.g.* *ἀνευθε* (26) *ἐκάτερθε*, 386.
3. *Place whither*: *-σε*, *e.g.* *ὑψόσε*, 240; *-ξε*, *e.g.* *θύραξε*, 461; *-δε*, *e.g.* *οἴκαδε* (261), see on Accentuation; *-δισ*, *e.g.* *χαμάδισ*, 290.
4. *Manner*: *-α*, *e.g.* *αἰψά* (86) *ὄχα*, 420; *-δον*, *e.g.* *σχεδόν*, 280; *-τι*, *e.g.* *μελεῖστί*, 291.
5. *From numerals*: *-χα*, *-χθα*, *e.g.* *τρίχα* (157) *τριχθά*, 71.
6. *From prepositions*: *-ω*, *e.g.* *εἴσω* (524) *πρόσω*, 542.

Other adverbs not used in Attic are *ὄφρα* (56), temporal and final; *τόφρα* (57), *ἦμος* (58), and *ἄφαρ* (328) temporal; also *αὖτις* (354) and *αὖτε* (256) for *αὖθις*; *ἄψ* (314) and *ἄψορρόν* (282), which occurs in Sophocles.

VERBS.

1. Omission of augment is common.
2. Many reduplicated strong aorists act. and mid., *e.g.* ἐ-μέ-μηκον (439), πε-φιδοίμην, 277.
3. Iterative tense-forms in -σκον or -σκομην, from impf. or strong aor. *e.g.* ἔ-σκει (508) ἰαύ-ε-σκον, 184.
4. Perfects of double form, see note on γεγάασιν, 118.
5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, *e.g.* κλῦ-θι (528) ἔξ-έφθι-το (163) ἐλέγ-μην (335) ἔδεκ-το, 353.
6. Fuller and older subj. terminations in -ωμι -ησθα -ησι, *e.g.* ἐθέλῃσι, 520.
7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἶδετε, 17.
8. The subj. of verbs like τίθημι, with stems in ε, has -ειω, -ειομεν in the 1st person, see note on δαείω, 280.
9. The 1st. per. plur. mid. termination -μεσθα for -μεθα in historical tenses, *e.g.* δυνάμεσθα, 304.
10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, *e.g.* μίγε-ν (91) ἔφα-ν, 413.
11. The 3rd per. plur. mid. and pass. term. in -αται -ατο for -νται -ντο after consonants and ι, sometimes after υ and η, *e.g.* ἔρχ-ατο (221) εἰ-ατο (545) ἀπολοί-ατο, 554.
12. The endings of the plupf. -εα -εας(ης) -εε (-ει rarely -η, *e.g.* ᾔδη, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.
13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, *e.g.* ἔδ-μεναι (476) δειδί-μεν (274), οὐτά-μεναι, 301; but -έμεναι or -έμεν (and -ειν) in thematic forms, *e.g.* ἐσθ-έμεναι 479.
13. The infin. of strong (2nd) aor. ends in -έειν (contr. -εῖν), *e.g.* βαλέειν, 137.
14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, *e.g.* δασσάμεθα (42) ἐρύσσας, 99.

Πατρόκλῳ μέγα ἡρίον ἥδὲ οἱ αὐτῷ Il. 23. 126, where αὐτῷ merely emphasises οἱ, which already possesses the reflexive sense, beside the simply personal, e.g., ἔρριψεν ἀπὸ ἑο, 398 (reflexive); but εἶροντο . . ὅττι ἐ κήδοι, 402 (personal).

PREPOSITIONS.

Epic forms of prepositions: *πρὸτί* (147) and *ποτί* (289) for *πρός*; *ἐνί* (11) *εἰνί* (417) and *εἰν* (392) for *ἐν*; *ἀμφίς* (399) for *ἀμφί*.

The preps. *ἀνά κατά παρά* suffer apocope (loss of final vowel) accompanied where possible by assimilation of the preceding consonant, see note on *ἀμβαίνειν*, 178.

Several double or compound preps. occur, e.g. *παρέκ* (116, 488) *ὑπ' ἐκ*, 489; cf. *ἀπόπροθι* (18) from *ἀπόπρο*.

ADVERBS.

The chief adverbial suffixes which occur are:

1. To denote *place where*: -*θι*, e.g. *αὐτόθι* (29) *ὄθι*, 50; -*ου*, e.g. *ὁμοῦ* (69) *αὐτοῦ*, 96.
2. *Place whence*: -*θεν*, e.g. *Ἰλιόθεν* (39) *οὐρανόθεν*, 69; also -*θεν*(ν), e.g. *ἀνευθε* (26) *ἐκάτερθε*, 386.
3. *Place whither*: -*σε*, e.g. *ὑψόσε*, 240; -*ξε*, e.g. *θύραξε*, 461; -*δε*, e.g. *οἴκαδε* (261), see on Accentuation; -*δισ*, e.g. *χαμάδισ*, 290.
4. *Manner*: -*α*, e.g. *αἰψα* (86) *ὄχα*, 420; -*δον*, e.g. *σχεδόν*, 280; -*τι*, e.g. *μελεῖστί*, 291.
5. *From numerals*: -*χα*, -*χα*, e.g. *τρίχα* (157) *τριχθά*, 71.
6. *From prepositions*: -*ω*, e.g. *εἴσω* (524) *πρόσω*, 542.

Other adverbs not used in Attic are *ὄφρα* (56), temporal and final; *τόφρα* (57), *ἦμος* (58), and *ἄφαρ* (328) temporal; also *αὖτις* (354) and *αὖτε* (256) for *αὖθις*; *ἄψ* (314) and *ἄψορρόν* (282), which occurs in Sophocles.

VERBS.

1. Omission of augment is common.
2. Many reduplicated strong aorists act. and mid., *e.g.* ἐ-μέ-μηκον (439), πε-φιδοίμην, 277.
3. Iterative tense-forms in -σκον or -σκομην, from impf. or strong aor. *e.g.* ἔσκει (508) ἰαύ-ε-σκον, 184.
4. Perfects of double form, see note on γεγάασιν, 118.
5. Non-thematic strong aorists (commonly called syncopated) are much commoner than in Attic, *e.g.* κλῦ-θι (528) ἔξ-έφθι-το (163) ἐλέγ-μην (335) ἔδεκ-το, 353.
6. Fuller and older subj. terminations in -ωμι -ησθα -ησι, *e.g.* ἐθέλῃσι, 520.
7. The subj. often takes a short vowel (in dual and 1st and 2nd per. plur.) see note on εἴδετε, 17.
8. The subj. of verbs like τίθημι, with stems in ε, has -ειω, -ειομεν in the 1st person, see note on δαείω, 280.
9. The 1st. per. plur. mid. termination -μεσθα for -μεθα in historical tenses, *e.g.* δυνάμεσθα, 304.
10. The 3rd per. plur. term. of non-thematic historical tenses in -ν (for -ντ) in place of -σαν, *e.g.* μίγε-ν (91) ἔφα-ν, 413.
11. The 3rd per. plur. mid. and pass. term. in -αται -ατο for -νται -ντο after consonants and υ, sometimes after ν and η, *e.g.* ἔρχ-ατο (221) εἶ-ατο (545) ἀπολοί-ατο, 554.
12. The endings of the plupf. -εα -εας(ης) -εε (-ει rarely -η, *e.g.* ᾗδῃ, 189) 1st and 3rd plur. -μεν and -σαν added directly to stem.
13. The old ending of infin., -μεναι or -μεν in non-thematic tense-forms, *e.g.* ἔδ-μεναι (476) δειδί-μεν (274), οὐτά-μεναι, 301; but -έμεναι or -έμεν (and -ειν) in thematic forms, *e.g.* ἐσθ-έμεναι 479.
13. The infin. of strong (2nd) aor. ends in -έειν (contr. -εῖν), *e.g.* βαλέειν, 137.
14. The σ of weak (1st) aor., if preceded by a short vowel, may be doubled, *e.g.* δασσάμεθα (42) ἐρύσσας, 99.

15. Some weak aorists are formed without σ , *e.g.* $\chi\epsilon\upsilon\epsilon$ (210) $\epsilon\kappa\eta\alpha$, 553.

16. Some weak aorists of verbs with liquid stems have σ , *e.g.* $\epsilon\kappa\acute{\epsilon}\lambda\sigma\alpha\mu\epsilon\nu$, 546.

17. Verbs in $-\alpha\omega$ usually undergo either contraction or 'assimilation.' See note on $\pi\epsilon\rho\acute{o}\omega\sigma\iota$, 129. Verbs in $-\omega\omega$ often show a peculiar lengthening, *e.g.* $\acute{\alpha}\rho\acute{o}\omega\sigma\iota$, 108. Verbs in $-\epsilon\omega$ often show un-Attic contractions (1) $\epsilon\sigma$ or $\epsilon\sigma\upsilon$ into $\epsilon\upsilon$, *e.g.* $\epsilon\kappa\nu\acute{\epsilon}\mu\epsilon\nu\alpha\iota$ (128) $\epsilon\iota\sigma\omicron\iota\chi\nu\epsilon\upsilon\sigma\iota$, 120. (2) $\epsilon\epsilon\sigma$ into $\epsilon\iota\sigma$, *e.g.* $\alpha\iota\delta\epsilon\iota\sigma$, 269.

18. The 2nd per. sing. mid. and pass. usually omits σ and remains uncontracted, leaving $-\epsilon\alpha\iota$ $-\epsilon\sigma$, *e.g.* $\kappa\acute{\epsilon}\lambda\epsilon\alpha\iota$ (274) $\epsilon\upsilon\chi\epsilon\sigma$ (412) $\acute{\alpha}\zeta\epsilon\sigma$, 478.

19. Verbs beginning with liquids and σ may double these letters with the augment and in composition with preps., *e.g.* $\epsilon\sigma\sigma\nu\omicron$ (467) $\upsilon\pi\omicron\sigma\sigma\epsilon\iota\omicron\upsilon\sigma\iota\nu$ (385) $\epsilon\acute{\rho}\rho\iota\psi\epsilon\nu$ (398) but $\epsilon\rho\epsilon\zeta\alpha\varsigma$, 352. See note on $\pi\epsilon\rho\acute{\iota}\rho\acute{\rho}\epsilon\epsilon$, 388.

20. Many cases of peculiar augment are accounted for by a lost consonant, often F , *e.g.* $\epsilon\text{-}\epsilon\iota\pi\omicron\nu$ (171) $\kappa\alpha\tau\text{-}\epsilon\text{-}\alpha\zeta\epsilon$ (283) $\epsilon\phi\text{-}\epsilon\text{-}\eta\kappa\epsilon$ (38) $\acute{\alpha}\pi\text{-}\epsilon\text{-}\omega\sigma\epsilon$, 81.

CHANGES OF SOUND.

1. Single consonants are often doubled, *e.g.* $\sigma\sigma$ in weak aor., $\sigma\sigma\alpha$ (238) $\tau\acute{o}\sigma\sigma\eta\nu$ (265) $\sigma\tau\tau\iota$ (402) $\sigma\pi\pi\eta$, 457; often with some etymological reason, see section on Verbs, No. 19; and on Lost Letters. The converse occurs in the two proper names 'Αχιλεύς, 'Οδυσσεύς, 19.

2. Metathesis, or transposition of letters within a word; *e.g.* $\theta\acute{\alpha}\rho\sigma\omicron\varsigma$ for $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$, 381.

3. Metathesis of quantity; *e.g.* $\epsilon\iota\sigma$ (or $\eta\sigma$, see note) for $\epsilon\omega\varsigma$, 233.

4. Diphthongs instead of vowels; *e.g.* $\xi\acute{\epsilon}\iota\nu\omicron\iota$ (252) $\delta\alpha\epsilon\acute{\iota}\omega$

(280, see note) οὐνομα (355) νοῦσον, 411. The converse in ἑταροι, 88.

5. In many compounds η appears for ᾱ; *e.g.* ἀγ-ήνωρ (213) ἀν-ήμελκτοι, 439.

6. In many words η corresponds to Attic ᾱ; *e.g.* πρῆξιν (253) πρήσσοντες (491) κρητῆρος (9) ᾅκρητον (297) λίην, 477; besides the terminations of 1st Declension.

7. When contraction occurs, it follows the same rules as in Attic, except that εο or εον is often contr. into ευ. See on Verbs, No. 17. Some words are contr. in Epic, not in Attic; *e.g.* ἱρῶν, 553. The converse occurs, not merely in terminations; *e.g.* ἀέκων (405) πάις (παῖς), 519.

8. Prothetic ε followed by a vowel, (see note on ἀέξετο, 56) is often dropped; *e.g.* εἵκοσι (241) but ἔεικος-όροιο, 322. Cf. ἔρχατο (221) for ἔέρχατο, where the first ε is the reduplication.

LOST LETTERS.

As the characters *F* and *j* frequently appear in the Notes, it is necessary to explain why they are used.

I. *F* represents a lost letter of the Greek alphabet—the spirant Vau, or Digamma, as it is usually called, corresponding to the Latin consonantal *v*, and pronounced like our *w*. The character was actually used only in the old Doric and Aeolic dialects, and it is almost certain that it was never written in the text of Homer. Perhaps even the sound was lost at the time of the composition of the poems, and its recognition, which is optional (see below), would then be due to poetical tradition.

The influence of the Digamma is seen (1) in apparent hiatus; *i.e.*, a short vowel may remain unelided, or a long vowel unshortened, before any word which once began with *F*, *e.g.* ἄλλο ἰδέσθαι (28) πίονα οἶκον, 35. So too with prepositions in composition, *e.g.* ἐπιειμένον, 214; and with the augment

see note on ἔειπον, 171; (2) in lengthening a short final syllable by position *e.g.* μέλανός οἶνοιο, 346. In several words another initial letter has vanished with *F*; see notes on ἦς (28) ἄσμενοι (63) ἡδύ, 162. Occasionally *F* has disappeared after an initial consonant, but still exerts its influence; thus δέ δείσαντες, 236.

This employment of *F* is optional, not invariable, see note on ἄνακτος (452), where the principal digammated words occurring in this book are enumerated. On "prothetic" *a* or *ε*, as evidence of *F*, see note on ἀέξετο, 56.

II. The symbol *j* is used in the absence of any native Greek character, to represent another lost letter—the spirant Jod, as it is called, corresponding to the Latin consonantal *i* or *j*, and pronounced like our *y*. This letter must have fallen out earlier than the Digamma, as it was not written in any dialect, but its influence on the forms of words is far more important, chiefly on account of the remarkable changes it effects, *e.g.*, of *κ* into *σσ*, *δ* into *ζ*.*

Its influence on metre is not by any means so prominent. However, we find apparent hiatus before *ιέμενοι*, 261; and the syllabic augment in *ἐφ-έ-ηκεν*, 38.

On the phenomena of labialism and dentalism, in which these spirants play a prominent part, see notes on *ἦπαρ* (301) *τέσσαρας*, 335.

III. An initial *σ* has been lost in several words, and is usually represented by the rough breathing; *e.g.* ἄλς (25) ὕπνος (333) ὕπτιος (371). It has no influence on the metre, but in composition occasionally asserts itself; *e.g.* σὺννεχές for σὺννεχες, (74).

* See the sections on changes of sound in Abbott's *Greek Accidence*, or the *Student's Greek Grammar* (§§ 55-58) where, for the sake of simplicity, these changes are ascribed to the vowel *ι*. Compare Curtius' *Elucidations of his Greek Grammar*, § 55 sq.

ACCENTUATION.

1. The forms of the article δ , η , $οἱ$, $αἱ$, when used in a nominal sense, are accented oxytone, according to the rules of the ancient grammarians.

2. The fem. pronoun $\eta\delta\epsilon$ is properispomenon ; thus, $\eta\delta\epsilon$.

3. The demonstrative adv. $\omega\varsigma$ is accented $\omega\varsigma$ in the particular combinations $\kappa\alpha\iota\ \omega\varsigma$ (258) $\alpha\upsilon\tau\omicron\ \omega\varsigma$.

4. The particle $\delta\epsilon$, denoting *direction to*, is commonly written as an inseparable enclitic suffix, *e.g.* $\eta\pi\epsilon\iota\rho\acute{o}\nu\delta\epsilon$, but as it differs from true suffixes in following complete case-forms (even the gen., *e.g.* $\text{Ἄϊδος } \delta\epsilon$), the ancient grammarians in such cases wrote it separate and accented ; thus $\eta\pi\epsilon\iota\rho\omicron\nu\ \delta\acute{\epsilon}$ (73), and this rule is followed in the present text.

5. Oxytone verbs, nouns or adjectives, if elided, throw back the acute accent to the penultima, *e.g.* $\lambda\epsilon\acute{\upsilon}\kappa'$ for $\lambda\epsilon\upsilon\kappa\acute{\alpha}$ (77), $\epsilon\iota\phi'$ for $\epsilon\iota\pi\acute{\acute{\epsilon}}$, 279.

6. Oxytone words, occurring before any stop whatever, are accented acute, not grave.

7. For accent of η or $\hat{\eta}$ see note on 175, and for “anastrophe,” see 6 n.

8. In the case of peculiar accents which cannot be reduced to rule, *e.g.* $\delta\phi\rho\acute{\alpha}\ \omicron\iota$ (248) $\delta\tau\tau\acute{\iota}\ \acute{\epsilon}$ (402), the present text does not follow La Roche.

SYNTAX.

1. The Homeric uses of the article—demonstrative, attributive, and relative—all occur ; see note on $\tau\alpha\varsigma\ \delta\acute{\epsilon}$, 78.

2. The simple acc. after verbs of *motion to*, especially $\iota\kappa\acute{\nu}\epsilon\omicron\mu\alpha\iota$, *e.g.* $\tau\omicron\nu\ \chi\omega\rho\omicron\nu\ \acute{\alpha}\phi\iota\kappa\acute{o}\mu\epsilon\theta'$, 181.

3. The neut. acc. is very often used adverbially, *e.g.* $\omicron\acute{\iota}\alpha\ \tau\epsilon\ \pi\omicron\lambda\lambda\acute{\alpha}\ . . . \pi\epsilon\rho\acute{o}\omega\sigma\iota\ \theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$, 128.

4. The ethical dative is freely used, *e.g.*, $\omega\varsigma\ \mu\acute{\eta}\ \tau\acute{\iota}\varsigma\ \mu\omicron\iota$

ἀτεμβόμενος κίοι ἴσης, 42. So the dat. commodi, *e.g.* νηυσὶ καθείλομεν ἰστία, 149.

5. A plural verb with neut. pl. subject frequently occurs, *e.g.* πάντα φύονται (109) cf. 222, 440. In the first two cases the plural may be accounted for by the specification of different *kinds*, but this does not apply to the third.

6. The aorist is often used like the plupf., especially after the relative and adverbs of time, *e.g.* ἐπεὶ δὴ σπεύσε (250), τὸ μὲν ἔκταμεν (320) less frequently (in primary sequence) like the perfect, *e.g.* ἐπεὶ φάγες, 347.

7. The perf. and plupf. are generally used as equivalent to our pres. and imp. (the perf. denoting a *state*, *e.g.* γέγωνε (473) ὁρώρει (69) ὁδῶδει (210) ἐκεκεύθει, 348.

8. The present is used like the impf. with adverbs implying past time, *e.g.* οὗ τι πάρος γε λελειμμένος ἔρχεαι οἰῶν, 448.

9. The first per. sing. of the subj. is used in a sort of hortative sense, or to denote *will*, *e.g.* εἰ δ' ἄγε . . . ἐνίσπω, 37.

10. The subj. occurs with ὅτε, denoting indefinite time, where Attic use demands ὅταν, *e.g.* ἢ ὅτ' . . . ἔχῃ, 6; especially with ὥς ὅτε in similes, *e.g.* ὥς ὅτ' ἀνὴρ . . . βάπτῃ, 391.

11. The opt. occurs with ὅπως (in historical sequence) after verbs of *deliberation*, &c., where the Attic usage is the future (indic. or opt.) *e.g.*, μερμήριζεν ὅπως ἀπολοίαιτο, 554.

12. The aorist opt. occurs in dependent questions referring to future time (historical sequence), and represents the deliberative subj. in primary sequence, *e.g.* ὅς τις τολμῆσειεν, 332.

13. Double dependent questions are introduced by ἥ, see notes on 175, 280.

14. Suppressed conditionals are frequent:—

(1.) Protasis suppressed, *e.g.* μάλα κ' ἄφθιτοι ἄμπελοι εἶεν, 133; cf 130, 131, 135, &c.

(2.) Apodosis suppressed, *e.g.* ὅφρ' αὐτόν τε ἴδοιμι καὶ εἴ μοι ξείνια δοίῃ (229), see note. Ameis describes this construction as a "sentence of wish," but coming always in historical sequence, and corresponding to αἶ κε with subj. in primary, it is quite distinct from εἴθε or εἰ γάρ with opt. (*e.g.* 523), though that construction too *may* have originally been the protasis of a conditional. In sense the construction of 229 closely approaches final sentences, as the connection by τε and καί testifies.

15. The infin. is used for the imper. *e.g.* φάσθαι, 504.

16. The infin. of *purpose* occurs with εἰμί, *e.g.* ὅφρα οἱ εἴη | πίνειν, 248; cf. εἰπεῖν, 457.

17. The pres. or aor. infin. is sometimes used for the future, chiefly with verbs of *promising, expecting, &c.*, implying future time, *e.g.* φάμεν αὐτόθ' ὀλέσθαι, 496.

18. The adverb πρὶν is almost invariably followed by the infin. even in negative sentences *e.g.*, οὐδ' . . . εἰσίδομεν πρὶν . . . ἐπικέλσαι, 148.

19. The participle is sometimes loosely used in the gen. referring to a subject in the dat. *e.g.* ἡμῖν . . . δεισάντων, 257.

20. The adverbial use of prepositions is very frequent, sometimes with ellipse of the substantive verb; also Tmesis or separation of the prep. in a compound verb. See note on ἔχῃ κατά, 6.

21. Parataxis, or co-ordination of sentences, in place of Hypotaxis, or subordination. See note on καί μεν, 20.

22. Asyndeton, or absence of connecting particles, both between adjectives and clauses, *e.g.* ὑπερφιάλων ἀθεμίστων (106), οἱ μὲν, &c., 382.

23. Parenthetical and explanatory clauses; see 292 (οὐδ' ἀπέλειπεν), 319, 425, 432.

24. Epexegetis (appended explanation) in all its varieties; *e.g.* Κίρκη . . . Αἰαΐη δολόεσσα (32), ἄγγεα πάντα | γαυλοί τε

σκαφίδες τε (223), τοὺς ἄλλους . . . ἐρίηρας ἑταίρους, 100. The Infin. is also used epexegetically, *e.g.* ἡ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰδοῦ (3), τάδε πάντα τελευτήσεσθαι . . . ἀμαρτήσεσθαι ὁπωπῆς (512); and the Participle, *e.g.* ὡς δ' ὅτ' ἀνὴρ . . . βάπτῃ . . . φαρμάσων, 393. Sometimes an adverb is followed by an epexegetis, *e.g.* αὐτόθι . . . ἐν σπέσσι (30); sometimes a single word is explained by a clause, *e.g.* ξείνιος ὅς ξείνοισιν ἂμ' αἰδοίοισιν ὀπηδεῖ, 271.*

25. The σχῆμα καθ' ὅλον καὶ μέρος so-called, *e.g.* Κύκλωπα περὶ φρένας ἦλυθεν οἶνος, 362.

All the other regular constructions referred to in the notes, *e.g.*, the hortative subj.; the opt. of wish; conditional sentences; indefinite (conditional relative) sentences; dependent questions; repeated action expressed by past indic. with ἄν (apodosis) and opt. with relative or temporal particles (protasis), are found also in Attic.

PARTICLES.

Most of the Particles, viz. :—ἀλλά, ἄν, ἄρα, γάρ, γε, δέ, δή, ἦ, ἦ, καί, μέν, μήν, οὖν, πον, τε, τοι occur in their ordinary Attic uses. The following Epic peculiarities are found :—

1. ἄρα occurs in the forms ἄρ (apocope) and ῥα (enclitic), 52.
2. γάρ in parenthetical explanatory clauses, *e.g.* 319, 432.
3. γε is very often attached to the (pronominal) article, for emphasis; *e.g.* τὰ γε, 109. ἐγὼ γε often occurs, not ἔγωγε.
4. δέ is sometimes equiv. to δή. In the phrase εἰ δ' ἄγε (38) εἰ δέ perhaps = εἰα δή. On δέ in apodosis see note on τόφρα δέ, 57. οὐδέ sometimes = ἀλλ' οὐ, *e.g.* 216.
5. δή (*at last*) may begin a sentence, if followed by γάρ or τότε, *e.g.* 88.
6. ἦ (or ἦε) as affirmative, is generally followed by other particles; *e.g.* ἦ τοι, 43. As interrogative, it occurs in both

* Mr. Merry's section on Epexegetis is well worth studying.

members of direct double questions, *e.g.* 253; combined with *μή* in 405-6; and in the second member of indirect double questions; *e.g.* 176, 280.

7. *ἤ* (or *ἢ*) occurs in the first member of indirect double questions, meaning *whether*; *e.g.* 176, 280.

8. *καί* occurs in apodosis like *δέ*, see note on *καί τότε*, 59.

9. *μέν* is sometimes peculiarly placed, thus—*ἐμὲ μὲν* (224), not *ἕταροι μὲν*, answered by *ἀλλ' ἐγώ*, 228. It is also repeated, with the pronominal article, where there is no antithesis; *e.g.* *τὸ μὲν* (320, 321) *τοῦ μὲν*, 325.

10. *πὺν* (*I ween*), used in conjectures; *e.g.* 262.

11. *τε* is often used in combination with other particles; *e.g.* with *δέ* (26, 124); with the relative, *e.g.* 84; the article in relative sense, *e.g.* 254; with *ὅσος* (322) and *οἷος*, 128; and with the adverb *ὥς*, *e.g.* 292, 423.

The following Epic particles also occur:—

12. *αἶ* equiv. to *εἰ* (523). Used also with *κε* like Att. *ἐάν*, *e.g.* 520.

13. *αὐτάρ* (100) and *ἀτάρ* (83) meaning *but*.

14. *ἦδέ* (87) and *ἰδέ* (186) *and*.

15. *κε(ν)* equiv. to *ἀν*, *e.g.* 79.

16. *νυ*, shorter form of *νυν* (enclit.) 79.

17. *περ*, emphasizing the word it follows, *e.g.* *εἰ περ* (35) *ἐνθα περ* (543); often with the participle meaning *although*, like Att. *καίπερ*, *e.g.* 399.

18. *τῶ*, *therefore, then*, *e.g.* 458, 479.

METRE.

The following are the chief peculiarities of Epic metre, chiefly as compared with Latin hexameter verse:—

1. Spondaic lines, *i.e.* those in which the fifth foot is a spondee, are very frequent, *e.g.* 23, 55, 58, 66. Rarely the fourth foot also is a spondee, *e.g.* 78, 270.

2. A short vowel ending a word is lengthened by position if the next word begins with two consonants, or a double consonant; but the lengthening may or may not take place if the second of the two consonants is the liquid ρ , *e.g.* Ἀλκίνοῦ κρείον (2), δὲ πλήθωσι τράπεζαι, 8.

3. On the other hand, a short final vowel occasionally remains short before two, or a double consonant, *e.g.*, ὑλήεσσ᾽ Ζάκυνθος (24) ἥ᾽ σκέπαρνον, 391.

4. A short vowel ending a word may be lengthened if the next word begins with a liquid, *e.g.* δὲ μέγα, 44. So occasionally with the sibilant σ , *e.g.* τὲ σάρκας, 293.

5. A short syllable at the end of a word is frequently lengthened when the next word apparently begins with a vowel; see section on Lost Letters.

6. A short syllable is often lengthened in arsis (that syllable in a foot on which the metrical stress or *ictus* falls), *e.g.* ἄσπαρτά (109), πρῆξι (253), ἀπονέεσθαι, 451.

7. A long final vowel or diphthong is regularly shortened in thesis (a syllable on which the *ictus* does not fall), if immediately followed by a vowel *e.g.* ἦμενοῖ (8) παννυπερτάτῃ, 25. The shortening distinguishes this hiatus from Nos. 8 and 9.

8. Apparent hiatus is very common; see on Lost Letters.

9. True hiatus sometimes occurs, generally at the caesura, *e.g.* 210, 261, 366, 374; also before particular words like ἱερός (56 and 553) probably on the analogy of those which have lost a consonant.

10. Synzesis, or the scansion of two syllables as one (without contraction) is very frequent; *e.g.* ἡνώγεα (44) Ἀτρεΐδεω (263) νέα (283); also Synecphonesis (between two words), *e.g.*, δὴ αὖτε, 311.

11. Unusual quantity of syllables in particular words, *e.g.* καλόν (3) ἰσῆς (42) is generally to be explained by lost letters; see notes. Variable quantity in some words; *e.g.*, ἀνέρες (89) ὄνρ, 187.

Ο Δ Τ Σ Σ Ε Ι Α Σ Ι Χ.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,
 ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἐστὶν αἰδοῦ
 τοιοῦδ', οἷος ὅδ' ἐστί, θεοῖς ἐναλίγκιος αὐδῆν.
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι
 ἢ ὅτ' εὐφροσύνη μὲν ἔχῃ κάτα δῆμον ἅπαντα,
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται αἰδοῦ
 ἥμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσων
 οἶνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι·
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόεντα
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω ;
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες.
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
 εἴδēt', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεῆς ἡμαρ
 ὑμῖν ξεῖνος ἔω καὶ ἀπόπροθι δώματα ναίων.
 εἰμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω, καὶ μεν κλέος οὐρανὸν ἵκει.
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,
 Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι
 πολλὰ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,

Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.

αὐτὴ δὲ χθαμαλὴ πανυπερτάτῃ ἐν ἀλλὶ κεῖται 25

πρὸς ζόφον, αἱ δέ τ' ἄνευθε πρὸς ἥω τ' ἡέλιόν τε,

τρηχεῖ', ἀλλ' ἀγαθὴ κουροτρόφος· οὗ τοι ἐγὼ γε

ἥς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι.

ἥ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,

[ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι.] 30

ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν,

Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι·

ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον.

ὥς οὐδὲν γλύκιον ἥς πατρίδος οὐδὲ τοκῆων

γίγνεται, εἴ περ καί τις ἀπόπροθι πίονα οἶκον 35

γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.

εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,

ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηθεν ἰόντι.

Ἴλιόθεν με φέρων ἄνεμος Κικόνεσσι πέλασσεν,

Ἴσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40

ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες

δασσάμεθ', ὥς μή τίς μοι ἀτεμβόμενος κίοι ἴσης.

ἔνθ' ἥ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας

ἡνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.

ἔνθα δὲ πολλὸν μὲν μέθῃ πίνετο, πολλὰ δὲ μῆλα 45

ἔσφαζον παρὰ θῖνα καὶ εἰλίποδας ἔλικας βοῦς.

τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,

οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους

ἥπειρον ναίοντες, ἐπιστάμενοι μὲν ἀφ' ἵππων

ἀνδράσι μάρνασθαι καὶ ὅθι χρὴ πεζὸν ἔοντα· 50

ἦλθον ἔπειθ', ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἶσα παρέστη
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν,
 βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείησιν. 55
 ὄφρα μὲν ἡὼς ἦν καὶ ἀέξετο ἱερὸν ἦμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας·
 ἦμος δ' ἥελιος μετείσσετο βουλυτὸν δέ,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοὺς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐνκνήμιδες ἐταῖροι 60
 ὤλυνθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.
 ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρίν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὖσαι, 65
 οἳ θάνουν ἐν πεδίῳ Κικόνων ὑπο δηωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 αἰ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσιαι, ἱστία δέ σφι 70
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἄνεμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δείσαντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερέσσαμεν ἠπείρουν δέ.
 ἔνθα δὴ νύκτας δύο τ' ἤματα συνεχὲς αἰεὶ
 κείμεθ' ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐνπλόκαμος τέλεσ' ἡὼς,
 ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
 ἤμεθα· τὰς δ' ἄνεμός τε κυβερνήταί τ' ἵθυνον.
 καὶ νῦ κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαίαν,

ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλειαν 80
καὶ βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

ἔνθεν δ' ἐννήμαρ φερόμην ὀλοοῖς ἀνέμοισι
πόντον ἐπ' ἰχθυόεντα· ἀτὰρ δεκάτῃ ἐπέβημεν
γαίης Λωτοφάγων, οἳ τ' ἄνθινον εἶδαρ ἔδουσι.

ἔνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἐταῖροι.

αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
δὴ τότ' ἐγὼν ἐτάρους προΐειν πεύθεσθαι ἰόντας,
οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90

οἳ δ' αἶψ' οἰχόμενοι μίγεν ἀνδράσι Λωτοφάγοισιν·
οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὄλεθρον
ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.

τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
οὐκέτ' ἀπαγγεῖλαι πάλιν ἠθέλεν οὐδὲ νέεσθαι, 95

ἀλλ' αὐτοῦ βούλοντο μετ' ἀνδράσι Λωτοφάγοισι
λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.

τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκῃ,
νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.

αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἐταίρους 100
σπερχομένους νηῶν ἐπιβαινέμεν ὠκείων,

μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.
οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

ἑξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.
ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105

Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων
ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν

οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρόωσιν,
 ἀλλὰ τά γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,
 πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἳ τε φέρουσιν 110
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 τοῖσιν δ' οὔτ' ἀγοραὶ βουληφόροι οὔτε θέμιστες,
 ἀλλ' οἳ γ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
 παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι. 115

νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
 γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
 οὐδέ μιν εἰσοιχνεύσι κυνηγέται, οἳ τε καθ' ὕλην 120
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἢ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπέσσι νέες πάρα μιλτοπάρηοι, 125
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 νῆας εὐσσέλμους, αἳ κεν τελοιοῖεν ἕκαστα
 ἄστέ' ἐπ' ἀνθρώπων ἰκνεύμεναι, οἶά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο. 130
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·
 ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήιον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας. 135

ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεὼ πείσματος ἔστιν,
οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνη καὶ ἐπιπνεύσωσιν ἀήται.

αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αἰγειροὶ πεφύασιν.

140

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
νύκτα δι' ὀρφναίην, οὐδὲ προῦφαίνετ' ἰδέσθαι·
ἄῤῥ γὰρ περὶ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν.

145

ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
οὐδ' οἷν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
εἰσίδομεν, πρὶν νῆας εὐσσέλμους ἐπικέλσαι.

κελσίσῃσι δὲ νηυσὶ καθείλομεν ἱστία πάντα,
ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

150

ἔνθα δ' ἀποβρίξαντες ἐμείναμεν ἡὼ δῖαν.

ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.

ᾧρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἶγας ὀρεσκόους, ἵνα δειπνήσειαν ἐταῖροι.

155

αἰντίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.

νῆες μὲν μοι ἔποντο δώδεκα, ἐς δὲ ἐκάστην
ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶω.

160

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
ἡμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ.
οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρός,

ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165

Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν ἐγγὺς ἐόντων,
καπνὸν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.

ἦμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. .

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον 170

ἄλλοι μὲν νῦν μίμνεν', ἐμοὶ ἐρήρηες ἐταῖροι
αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἳ τινές εἰσιν,
ἢ ῥ' οἳ γ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
ἦε φιλόξεينوι καὶ σφιν νόος ἐστὶ θεουδής.

ὥς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἐρετμοῖς. 180

ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἐόντα,
ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλόν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ', οἷές τε καὶ αἶγες ἰάυεσκον· περὶ δ' αὐλὴ
ὑψηλὴ δέδμητο κατωρυχέεσσι λίθοισι 185

μακρῆσίν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
ἔνθα δ' ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀποπροθεν· οὐδὲ μετ' ἄλλους
πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἦδη.
καὶ γὰρ θαῦμα τέτυκτο πελώριον, οὐδὲ ἑώκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι

ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ' ἄλλων.

δὴ τότε τοὺς ἄλλους κελόμην ἐρήρας ἐταίρους

αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους

195

βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,

ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,

ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,

οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ

ἄζόμενοι· ὥκεί γάρ ἐν ἄλσει δενδρήντι

200

Φοίβου Ἀπόλλωνος· ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·

χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα

οἶνον ἐν ἀμφιφορεῦσι δυνώδεκα πᾶσιν ἀφύσσας

ἡδὺν ἀκηράσιον, θεῖον ποτόν· οὐδέ τις αὐτὸν

205

ἡεῖδει δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,

ἀλλ' αὐτός τ' ἄλοχός τε φίλη ταμὴν τε μί' οἷη.

τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,

ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα

χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,

210

θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.

τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦια

κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ

ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,

ἄγριον, οὔτε δίκας εἶ εἰδότα οὔτε θέμιστας.

215

καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον

εὔρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.

ἐλθόντες δ' εἰς ἄντρον ἐθεύμεσθα ἕκαστα·

ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ

- ἀρνῶν ἥδ' ἐρίφων· διακεκριμένοι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσονται ἐπέεσσι
 τυρῶν αἰνυμένους ἵεναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
 σηκῶν ἐξελάσαντας ἐπιπλεῖν ἄλμυρον ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἥ τ' ἂν πολὺ κέρδιον ἦεν,
 ὄφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230
 ἔνθα δὲ πῦρ κήαντες ἐθύσαμεν ἠδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
 ἦμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄμβριμον ἄχθος
 ὕλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴῃ.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δείσαντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἀρνεϊοὺς τε τρώγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρέον μέγαν ὑψόσ' αἰέρας, 240
 ὄμβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἄμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
 τόσσην ἠλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστῃ. 245
 αὐτίκα δ' ἡμισυ μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,

ἥμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένω καὶ οἱ ποτιδόρπιον εἴη.

αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἃ ἔργα, 250
καὶ τότε πῦρ ἀνέκαιε καὶ εἴσιδεν, εἶρετο δ' ἡμέας·

ὦ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;
ἦ τι κατὰ πρῆξιν, ἦ μαφιδίως ἀλάλησθε
οἰά τε ληιστῆρες ὑπεῖρ ἄλα, τοί τ' ἀλόνονται

ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες; 255

ὥς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260

οἴκαδε ἴεμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
ἦλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.

λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·

τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα

ἰκόμεθ', εἴ τι πόροις ξεινήιον ἦε καὶ ἄλλως
δοίης δωτίνην, ἣ τε ξείνων θέμις ἐστί.

ἀλλ' αἰδεῖο φέριστε θεούς· ἰκέται δέ τοι εἰμεν.

Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε 270
ξείνιος, ὃς ξείνοισιν ἄμ' αἰδοίοισιν ὀπηδεῖ.

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ
νήπιός εἰς ὃ ξεῖν', ἦ τηλόθεν εἰλήλουθας,
ὅς με θεοὺς κέλεαι ἦ δειδίμεν ἦ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιοχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺν φέρτεροί εἰμεν.
οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην
οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
ἣ που ἐπ' ἐσχατιῆς, ἣ καὶ σχεδόν, ὄφρα δαείω.

280

ὥς φάτο πειράζων, ἐμὲ δ' οὐ λάθην εἰδότα πολλά,
ἀλλὰ μιν ἄψορρόν προσέφην δολίοις ἐπέεσσι·

νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

285

ὥς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεί θυμῷ,
ἀλλ' ὃ γ' ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱάλλε,
σὺν δὲ δῦω μάρψας ὥς τε σκύλακας ποτὶ γαίῃ
κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν.

290

τοὺς δὲ διὰ μελεῖστί ταμὼν ὀπλίσσατο δόρπον·
ἦσθιε δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
ἔγκατα τε σάρκας τε καὶ ὀστέα μυελόεντα.

ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
σχέτλια ἔργ' ὀρόωντες· ἀμηχανίη δ' ἔχε θυμόν.

295

αὐτὰρ ἐπεὶ Κῦκλώψ μεγάλην ἐμπλήσατο νηδὺν
ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρῃτον γάλα πίνων,
κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.

τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
ἄσσουν ἰών, ξίφος ὃξὺ ἐρυσσάμενος παρὰ μηροῦ,
οὐτάμεναι πρὸς στῆθος, ὅθι φρένες ἦπαρ ἔχουσι,
χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρυκεν.

300

αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·

οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὄμβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἡῶ διαν.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἡώς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρουον ἦκεν ἐκάστη·
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ ἔργα, 310
 σὺν δ' ὃ γε δὴ αὖτε δῶμα μάρψας ὀπλίσσατο δεῖπνον.
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.
 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῶ,
 χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίῃ 320
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὅσσον θ' ἰστὸν νηὸς εἰκοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράασθαι.
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δὲ κέλευσα·
 οἳ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστάς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλῇ. 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,

ὅς τις τολμήσειεν ἔμοι σὺν μοχλὸν αἶρας
 τριῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἷ δ' ἔλαχον, τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλιτρίχα μῆλα νομεύων.

αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἥ τι οἰσάμενος, ἥ καὶ θεὸς ὧς ἐκέλευσεν.

αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἶρας· 340
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἂ ἔργα,
 σὺν δ' ὃ γε δὴ αὖτε δύω μάρψας ὀπλίσσατο δόρπον,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Κύκλωψ, τῇ πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων, ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας;

ὧς ἐφάμην, ὃ δ' ἔδεκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἡδὺ ποτὸν πίνων, καὶ μ' ἦτεε δεύτερον αὐτίς·

δός μοι ἔτι πρόφρων, καὶ μοι τεδὸν οὔνομα εἰπέ 355
 αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης·
 καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
 οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
 ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορώξ.

ὥς φάτ'· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360
 τρὶς μὲν ἔδωκα φέρων, τρὶς δ' ἔκπιεν ἀφραδίησιν.
 αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
 καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·

Κύκλωψ, εἰρωτᾶς μ' ὄνομα κλυτόν ; αὐτὰρ ἐγὼ τοι 365
 ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης.
 Οὔτις ἐμοί γ' ὄνομα· Οὔτιν δέ με κικλήσκουσι
 μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἐταῖροι.

ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεί θυμῷ·
 Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισι,
 τοὺς δ' ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται. 370

ἦ καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτὰρ ἔπειτα
 κεῖτ' ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
 ἥρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος
 ψωμοί τ' ἀνδρόμεοι· ὃ δ' ἐρεύγετο οἶνοβαρείων.
 καὶ τότ' ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
 εἴως θερμαίνουτο· ἔπεσσί τε πάντας ἐταῖρους
 θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύη.

ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλεν
 ἄψεσθαι, χλωρός περ ἐὼν, διεφαίνεται δ' αἰνῶς,
 καὶ τότ' ἐγὼν ἄσσουν φέρων ἐκ πυρός, ἀμφὶ δ' ἐταῖροι 380
 ἴσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα daίμων.

οἱ μὲν μοχλὸν ἐλόντες ἐλάινον, ὄξυν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεὶς
 δίνεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀνῆρ
 τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσεύουσιν ἱμάντι 385
 ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες

δινέομεν, τὸν δ' αἷμα περιῖρρεε θερμὸν ἔοντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὖσεν αὐτμῇ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτη μεγάλα ἰάχοντα
 φαρμάσσων· τὸ γὰρ αὖτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέω περὶ μοχλῷ·
 σμερδαλέον δέ μέγ' ὥμωξεν, περὶ δ' ἴαχε πέτρη, 395
 ἡμεῖς δέ δέισαντες ἀπεσσύμεθ'· αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ·
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνευ, οἳ ῥά μιν ἀμφὶς
 ὄκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας. 400
 οἱ δὲ βοῆς αἰόντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐκῆδου
 τίπτε τόσον Πολύφημ' ἀρημένος ὧδε βόησας
 νύκτα δι' ἀμβροσίην, καὶ αὐπνοὺς ἄμμε τίθησθα ;
 ἢ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει ; 405
 ἢ μή τις σ' αὐτὸν κτείνει δόλῳ ἢε βίηφι ;
 τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 ὦ φίλοι, Οὐτὶς με κτείνει δόλῳ, οὐδὲ βίηφιν.
 οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἔοντα, 410
 νοῦσόν γ' οὐ πῶς ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὐχεο πατρὶ Ποσειδάωνι ἄνακτι.
 ὥς ἄρ' ἔφαν ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415

χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἶλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινά που μετ' ὄεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες ὅιες ἦσαν εὐτρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων ξυνέεργον εὐστρεφέεσσι λύγοισι,
 τῆς ἐπὶ Κύκλωψ εὔδε πέλωρ, ἀθεμίστια εἰδώς,
 σὺν τρεῖς αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵτην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' ὅιες φέρον· αὐτὰρ ἐγὼ γε,
 ἀρνεῖός γάρ ἔην, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶπα λαβών, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στενάχοντες ἐμείναμεν ἦώ διαν·
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 καὶ τότ' ἔπειτα νομὸν δ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῇσι 440
 τειρόμενος πάντων ὀίων ἐπεμαίετο νῶπα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων ὀίων στέρνοισι δέδευντο.

ὕστατος ἀρνειὸς μῆλων ἔστειχε θύραζε,
 λάχυνφ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
 κριὲ πέπον, τί μοι ὧδε διὰ σπέος ἔσσυο μῆλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἴῳ,
 ἀλλὰ πολὺ πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβιάς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμὸν δὲ λιλαίεαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θεινομένου ῥαίλοιτο πρὸς οὔδει, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις. 460
 ὣς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λύομην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὅφρ' ἐπὶ νῆα 465
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἄλμυρὸν ὕδωρ. 470
 οἳ δ' αἰψ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον·

ἐξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισι

Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475
 ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι.
 καὶ λῖην σέ γ' ἐμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι', ἐπεὶ ξείνους οὐχ ἄζεο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.

ὥς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον· 480
 ἦκε δ' ἀπορήξας κορυφὴν ὄρεος μεγάλιοι,
 καδ δ' ἔβαλε προπαροιθε νεὸς κυανοπρόροιο.

[τυτθόν, ἐδεύησεν δ' οἰήιον ἄκρον ἰκέσθαι.]
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δ' αἶψ' ἠπειρον δὲ παλιρρόθιον φέρε κῦμα, 485
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.

αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὧσα παρέξ· ἐτάροισι δ' ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν,
 κρατὶ κατανεύων· οἳ δὲ προπεσόντες ἔρεσσον. 490

ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
 μελιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

σχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα ;
 ὅς καὶ νῦν πόντον δὲ βαλὼν βέλος ἤγαγε νῆα 495
 αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τευ ἢ αὐδῆσαντος ἄκουσε,
 σὺν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
 μαρμάρῳ ὀκρίονεντι βαλὼν· τόσσον γὰρ ἴησιν.

ὥς φάσαν, ἀλλ' οὐ πείθον ἔμὸν μεγαλήτορα θυμόν, 500
ἀλλὰ μιν ἄψορβρον προσέφην κεκοτηότι θυμῷ·

Κύκλωψ, αἶ κέν τίς σε καταθυνητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτύν,
φάσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα. 505

ὥς ἐφάμην, ὃ δέ μ' οἰμῶξας ἡμείβετο μύθῳ·
ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἰκάνει.
ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡὺς τε μέγας τε,
Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
καὶ μαντευόμενος κατεγήρα Κυκλώπεςσιν· 510

ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·
νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκιυς 515
ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἶνω.

ἀλλ' ἄγε δεῦρ' Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείω,
πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
τοῦ γὰρ ἐγὼ πάϊς εἰμί, πατὴρ δ' ἐμὸς εὐχεται εἶναι·
αὐτὸς δ', αἶ κ' ἐθέλῃς, ἰήσεται, οὐδέ τις ἄλλος 520
οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.

ὥς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
εὖνιν ποιήσας πέμψαι δόμον Ἀΐδος εἴσω,
ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων. 525

ὥς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἀνακτι
εὐχετο χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

κλύθι Ποσειδάον γαιήοχε, κυανοχαίτα·
 εἰ ἐτεόν γε σός εἰμι, πατήρ δ' ἐμὸς εὐχεαὶ εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι 530
 [υἱὸν Δαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα].

ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐκτίμενον καὶ ἐὴν ἐς πατρίδα γαίαν,
 ὄψε' κακῶς ἔλθοι, ὀλέσας ἅπο πάντας ἑταίρους,
 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ. 535

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης·
 αὐτὰρ ὃ γ' ἐξαὔτις πολὺν μείζονα λαὸν αἰέρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἴν' ἀπέλεθρον,
 καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 τυτθόν, ἐδεύησεν δ' οἴηιον ἄκρον ἰκέσθαι. 540

ἔκλυσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες ἐύσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεῖ, 545

νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
 ἀρνεῖον δ' ἐμοὶ οἶω ἐυκνήμιδες ἑταῖροι 550
 μῆλων δαιομένωνν δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαينهφεί Κρονίδῃ, δς πᾶσιν ἀνάσσει,
 ῥέξας μῆρ' ἔκη· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ὃ γε μερμήριζεν, ὅπως ἀπολοίατο πᾶσαι
 νῆες ἐύσσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι. 555

ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἤμεθα δαινύμενοι κρέατ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμός δ' ἥλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἰσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐζόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.

560

ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

565

NOTES.

1-38. *At the king's request Odysseus declares his name and country.*

1. πολύμητις, 'rich in counsel' (μήτις from root μα or μαν, μεν, whence μέ-μον-α, &c., Lat. *mens, me-min-i*) a constant and characteristic epithet of Odysseus.

2. ἀριδείκετε (ἀρι, intensive, δείκνυμι) 'most notable,' though in the positive degree is followed by partitive gen. cf. *δια θεάων*, 29.

3. [ἀκουέμεν, Epic infin. for ἀκούειν, the fullest form being in -έμεναι (cf. ἐσθέμεναι, 479) which accounts for the irreg. accent.] The infin. is epexegetical, *i.e.* explanatory of τόδε, for καλόν ἐστίν is predicate. Observe the quantity of κᾶλός in Homer, a trace of the original λλ, as in καλλ-ίων κάλλ-ιστος and the subst. κάλλος, by assimilation for λj, cf. Skr. *kaljas* (see Introduction).

ἀειδοῦ, 'a bard,' from αἰδῶ, 'to sing,' for ἀ-φείδω (see Introduction.*) [In Attic these words were contracted into ᾠδός, ᾄδω.]

4. ἐναλίγκιος, probably connected with ἐν-ῆλιξ, the γ being due to 'nasalization,' *i.e.* the insertion of ν or (before gutturals) γ, to lengthen a syllable. αὐδήν is acc. of reference. ὄδε, Demodocus.

5. οὐ. The negative is attached as usual to the verb of saying or thinking, but really belongs to the dependent clause.

τέλος, 'consummation,' as in the phrase τέλος γάμοιο, Bk. 20. 74; not in its philosophical sense of 'end and aim of life,' or 'chief good,' Lat. *finis bonorum*.

6. ἐυφροσύνη is here 5-syllabled, as is indicated by the position of the breathing, the diphthong ευ being resolved; (it is in fact originally the neuter of the adj. ἥϋς or ἑϋς, cf. 508 n.). The mark of diaeresis, thus, ἐϋφροσύνη, is unnecessary, the position of the breathing being enough.

ἔχη κατά. An inverted tmesis (separation of the prep. and verb in a compound verb) for κατέχη, 'possesses,' the accent of κατά being thrown back by 'anastrophe,' cf. φυγῶν ὑπο, 17. Some read

* This α is 'prothetic,' *i.e.* a merely phonetic prefix, and φείδ is 'intensified' from φιδ, which is itself related to a shorter root ὑδ, seen in ὑδέω, &c. This 'vowel-intensification' (φιδ, ἀ-εἶδω, ἀ-οιδός) is often found both in verbal and nominal formations, *e.g.* λείπω λέλοιπα, λοιπός from root λιπ, πείθω, πέποιθα from πιθ, &c.

κατά (with most MSS.) in which case ἔχῃ must be taken intransitively as 'reigns,' 'prevails,' and κατά 'throughout.' Merry compares Eur. I. A. 10, σιγαὶ δ' ἀνέμων | τόνδε κατ' Εὐριπον ἔχουσι. The subjunctive with ὅτε is due to the indefinite sense, and is very common in Homer. Ameis reads ὅτ' ἄν, as Attic usage requires.

7. ἀκουάζονται. The final diphthong is short in 'thesis,' i.e. a syllable on which the metrical stress or accent does not fall (the opposite is called arsis, cf. 36 n.) because the next word begins with a vowel. This is the rule in Homer, both with diphthongs and long vowels, cf. ἡμενοῖ (8), τοῖ (14), πανυπεράτῃ (25), Ἰσμάρῳ (40).

8. ἡμενοι. The attitude is characteristic of the simplicity of Homeric times. Later on the Greek fashion was to recline at meals.

ἐξέλης [Attic ἐξῆς], 'in order.'

παρά, adverbial use of the prep.

τράπεζαι, for τετρα-πέζαι (πέζα, ποῦς) as the earliest tables were four-legged.

9. κρείων [Attic κρεῶν]. The ι only appears in this case-form, but this is no mere Epic lengthening. Most likely the word was originally κρείας for κρεῖας), since the corresponding Sanskrit word is *kravjam*. Lat. *caro* and *cru-or* are connected.

κρητήρ (κεράννυμι), strictly a 'mixing-bowl.'

10. [φορέσι, Epic and earlier termination for φορῇ.]

[ἐγγείη. The only instance in Homer of the older form of χέω (χείω for χεῖω) which Curtius classes with θείω, πλείω, and πνείω, for θέω, πλέω, and πνέω, all of which have lost the digamma.] A trace of the digamma may be seen in the Hom. aor. ἔχευα for ἐχέφα, Att. ἔχεα. The root is really χυ, which was expanded to χεῖ.

[δεπάεσσι, Epic dat. pl. for δέπασι. In Homer we find also δέπασσι, most stems in -ας and -ες having 3 forms, cf. ἐπέεσσι, ἔπεσσι, ἔπεισι.] The root is δαπ or δεπ, found in δάπτω 'to divide,' 'tear asunder,' and δείπνον, Lat. *dapes*, so the idea is the 'distributing thing,' as opposed to κρητήρ.

11. τοῦτό τι. According to Nitsch, these words should be taken together, τι giving indefiniteness to τοῦτο, 'this sort of thing.' He compares οὕτω τι in Herodotus. Some join τι with κάλλιστον.

[ἐνί, a common Epic form for ἐν. εἰν and εἰνί also occur 25, 417, cf. προτί (147) for πρόσ.]

εἶδεται, 'seems.' All the parts of this verb should be carefully looked up. The root is ἰδ, originally *fid* (cf. Lat. *vid-eo*) and the simplest form is seen in ἰδ-εἶν. The first stage of vowel-intensification (cf. note on αἰδοῦ I. 7) is found in εἶδομαι, and the second in οἶδα. The English 'wit' and 'wis' are connected.

12. σοι δ' but thy heart inclined to ask of my woeful troubles.'

13. εἰρεσθ'. Observe the elision of the diphthong -αι, in verbal endings, which is not allowed in Tragic verse. The -ι of the dative is also elided in Homer, cf. χεῖρ' for χειρί, 302, and -οι in μοι, σοι, τοι, cf. 228.

ἔτι μᾶλλον. Because he had been weeping already at hearing the lay of the Wooden Horse sung by the bard Demodocus, Bk. 8. 531.

14. τί ἔπειτα, 'what then shall I recount first?' The adverb is merely connective, not temporal. Some MSS. read τί δ' ἔπειτα 'and what thereafter.' In the next line πολλά is the emphatic word.

[τοι. Epic and older form of σοι.] A gen. τεοῖο and nom. τύνη also occur in Homer, and the priority of the τ is proved by Lat. tu, Germ. du our 'thou,' and other forms in cognate languages.

15. [δόσαν, for ἔδοσαν, omission of augment very common in Homer.]

οὐρανῶνες, 'celestial,' a common designation of the gods.*

17. [εἶδερ, Epic subj. of οἶδα, Attic εἰδῆτε, since ὄφρα takes the subj. like ὅπως and other final particles.]†

φυγῶν ὑπο, inverted tmesis and anastrophe, cf. 6, 217.

νηλεὲς ἡμαρ, 'the pitiless day,' a picturesque expression for 'wretchedness.' So ἡμαρ ὀρφανικόν, Il. 22. 490, means 'the loss of parents,' and ἐλεύθερον or δούλιον ἡμαρ are practically 'freedom and slavery.'

18. [ξείνος, Epic and Ionic for ξένος.]

[ἔω for ἔσ-ω, Epic subj. of εἰμί, Att. ὦ.] This subj. also depends on ὄφρα, but the addition of ἄν makes the purpose less definite and immediate than in εἴδετε.

ἀπόπροθι, 'far away,' Epic local adv. from ἀποπρό, cf. αὐτόθι, 29, and ἀπόπροθεν, 188.

ναίων, 'though I inhabit'; the concessive use of the part., so καί is 'even.'

19. εἴμ', accent thrown back because of elision, cf. λεύκ', 77.

* The word is merely an expansion of οὐράνιος by the amplificative suffix -ων (cf. αὐλῶν from αὐλός) though it occurs once in Homer (Il 5. 898) as a true patronymic—'sons of Uranus,' i.e. Titans.

† The short vowel is not used in Epic indifferently for the long in the subj. It is only found in the dual and 1st and 2nd per. plur. of 'non-thematic' tense-forms, i.e. those which have no 'thematic' vowel in the indic. E.g. τύπτ-ο-μεν, τύπτ-ε-τε are 'thematic,' (the 'thematic' vowel being an increase of the stem previous to the reception of inflections) ἴσ-μεν, ἴσ-τε 'non-thematic.' Otherwise the long vowel is used, as in Attic.

[Ὀδυσσεύς and Ὀδυσσεύς, Ἀχιλεὺς and Ἀχιλλεύς are indifferently used by Homer.]

Δαερτιάδης. The rules for forming Patronymics should be studied in the grammar.

πᾶσι may be taken either with δόλοισι or with ἀνθρώποισι, but the former seems the best way, from a comparison of πάντας δόλους (422) and παντοίοισι δόλοισι also applied to Odysseus, Bk. 3. 121. 'Who am the concern (the talk) of men for all manner of wiles.' Cf. Ἄργω πᾶσι μέλουσα, 'Argo that is in all men's minds,' Bk. 12. 70.

20. **μεν κλέος**, instead of οὐ κλέος, an instance of the old co-ordinate arrangement of clauses, or 'parataxis,' as opposed to the latter subordination, or 'hypotaxis.' So in the next line ἐν δ' αὐτῇ instead of ἐν ᾗ. [μεν, Epic for μου, both forms being contr. from μεο.]

21. **εὐδείελον** is probably connected with δηλός or δέελος which seems to have lost a digamma, cf. δέατο and δοάσασατο, which are connected. The meaning would thus be 'conspicuous.' Buttmann derives the word from δείελος, 'afternoon,' and explains it 'open to the evening sun' or 'westering,' while Ameis translates 'sunny,' connecting it with εἴλη, and regarding the δ as generated by the ι-sound following.

22. **εἰνοσίφυλλον**, 'with trembling forest leaves' (B.L.). **ἔνοσις**, 'shaking,' is found in the common compound ἐνοσίχθων, and with a different lengthening in ἐννοσίγαιος, both epithets of Poseidon. For root, cf. 81.

23. **ναιετάουσι**, 'lie,' lit. 'dwell.' This verb is trans. in 21.

[ἀλλήλησι, Epic dat. pl. for ἀλλήλαις.]

Observe the spondaic ending (2 spondees or spondee-trochee, preceded by a dactyl) which is common in Homer, cf. 55, 66, 73, 78, 101.

24. **Δουλιχίον** ('Long Island,' from δολιχός) has not been satisfactorily identified, and in fact the whole description of these islands and their relative position is so inaccurate, Ithaca (now Théaki) being really the most northerly, Same (Cephalonia) lying W. and S.W., and Zacynthus (Zante) due S., that the best authorities judge Homer to have based his description on general hearsay, not on personal acquaintance with the islands. See Merry's excellent appendix.

Σάμη was more commonly called **Σάμος**.

ὰλήεσσα. Observe the ὰ before ζ, a frequent license in Homer. So ἡ ὰ σκεπαρνον 391. **Ζάκυνθος** (δι-άκανθος, cf. ζάθεος for δια-θεός) means 'Thorny' island. In Bk. 1. 246, the gender is masc.

25. χαμαλή, 'low,' from χαμαί, is precisely equivalent to *humilis* from *humus*.*

πανυπερτάτη, to be taken with πρὸς ζόφον, 'furthest of all towards the west,' lit. 'the darkness.' Compare the common sense of ὑπέρ, 'beyond.'

26. ζόφον, can only mean 'west' here, and is used by Pindar and Herodotus in this sense. Cf. note on ἰο-δνεφές, 426.

αἱ δέ is really the same as αἱ δέ, i.e., the article used as a demonstrative, its usual force in Homer. The accentuation is Herodian's, restored by La Roche.

ἥω, [Att. ἔω], acc. of ἥως, which has lost σ, and is connected with Lat. *Aurora*, originally *Ausosa*; cf. Skr. *ushas*, from the root *us* 'to burn.' Hence our 'East.'

ἥλιον, is also from this root, acc. to Curtius, who makes the original form of the word αὐσέλιος, and connects the Lat. name *Aurelius*, originally *Auselius*.†

27. τρηχέι, fem. of τρηχύς, Epic form of τραχύς.‡

κουροτρόφος 'nurse of noble youths.' Acc. to Merry, it may simply mean 'invigorating' in point of climate. Note accent, the compound being active in sense. So Δωτοφάγοι (92), βουλευφόροι, 112.

28. ἡς 'one's own,' general sentiment. [From ὅς or ἑός (533) not the relative, but the possessive pronoun, equivalent to Lat. *suus*.]§

* The words are really identical, as Lat. *h* regularly represents Gk. *χ*. The *θ* which is also found in the kindred word *χθών* is probably due to a *j* after the *χ*, developing a dental sound which was assimilated to the preceding aspirate. Cf. *χθές*, Lat. *heri*, Skr. *hjas*.

† It is remarkable that the Aurelian family, according to an old legend, were descended from the sun. In Greek the σ was lost, and the only trace of υ is in the dialectic form ἀβέλιος. So ἥελιος is the connecting link with the common ἥλιος.

‡ In Epic and Ionic, η appears in place of α both in the stem-syllable occasionally as here, cf. *μηῦς*, Att. *ναῦς* (348) *πρῆξις* (253) *πρῆσσω* (491) and in the case-endings of the first decl. regularly, cf. *γαίης* (28) *ῶρη* (51) *λείη* (134).

§ Two letters, σ*f*, have been lost at the beginning of this word, and are represented by the aspirate. However, though not written in our texts, their influence on Homer's prosody may be seen, for (1) hiatus is frequently permitted before this pronoun, e.g. τὰ | ἄ ἔργα (250); and (2) a preceding short syllable is often lengthened, not only when ended by a consonant, as γλύκιον ἦς (34) but even when ending in a vowel, as θυγατέρᾱ ἦν, Il. 5. 371.

[γαίης, Epic gen. of γαῖα, longer and older form of γῆ.]

ἄλλο ιδέσθαι. The hiatus is only apparent, for ιδέσθαι has digamma. See note on εἶδεται, 11.

29. αὐτόθ', *i.e.* αὐτόθι, Att. αὐτοῦ, is explained by ἐν σπέσσι γλαφυροῖσι, if the foll. line is genuine; if not, it means 'there,' *i.e.* 'by her.'

Καλυψώ, daughter of Atlas, dwelling in Ogygia. See Bk. 5.

δια θεάων. See note on 2. [θεάων Epic gen. pl. of θεά.]

30. [σπέσσι. Epic dat. pl. of σπέος. σπήεσσι occurs at 400, cf. 10.]

λilαιομένη, a reduplicated present, with perf. λελήμαι. The adv. λίαν, for λι-λαν, Epic λίην (477) is from the same root (λα for λασ, cf. Lat. *las-civus*.) The subject of εἶναι is of course με, supplied from 29.

31. [ὥς δ' αὐτως. So always in Homer, not ὡσαύτως δέ.]

Κίρκη, daughter of Helios, the Sun, dwelling in the isle Aea, which also is called Αἰαίη, Bk. 10. 135.

34. ὥς, 'so truly,' *i.e.* 'so true it is that,' &c. The adverb, not the conj. The Lat. *adeo* is used similarly.

γλυκίῳν ἤς. See note on ἤς (28). The comparative ending -ιῳν has ῖ in Homer.

[τοκῶν. Epic gen. pl. of τοκεύς. The ε of stems in ευ usually becomes η before vowels in Epic.]

35. πλώνα οἶκον, so ἐνὶ οἴκῳ (206) an apparent hiatus only, for οἶκος has digamma, cf. Lat. *vīcus*, Eng. '-wick', in names of places.

36. ναίει, here transitive, -ει long before a vowel in arsis, cf. 7 n.

37. εἰ δ' ἄγε, 'but come,' cf. ἄγε δεῦρο (517) a common idiom in Homer, followed either by the hortative subj. as here, or by the imperative, cf. εἰ δ' ἄγε . . . μυθήσασθε, Il. 6. 276, where this verb is plural, though ἄγε is sing., showing that the phrase is stereotyped.* For τοι cf. 14.

[ἐνίσπω, 'let me tell,' strong aor. subj. of the compound verb ἐν-έπω from root σеп.]†

* It is generally explained as an ellipse for εἰ δὲ θέλεις, ἄγε, but it is found introducing the apodosis both in Il. 22. 381, where alone the plural εἰ δ' ἄγετε is used, and in Od. 4. 832. So Autenrieth explains εἰ as an old imperative for ἴθι, and Düntzer as an interjection akin to εἴα, cf. Lat. *eia age*.

† Compare ἔ-σχον from ἔχω (for σечω.) Another trace of the σ appears in the longer form of the pres. imperat. ἔννεπε for ἐν-σεπε and in the old Latin *in-sece* which is used by Livius in his transla-

38. [ἔφέηκε, Att. ἐφῆκε, aor. in -κα (like ἔθηκα and ἔδωκα, only used in sing. and 3rd plural) from ἐφίημι].*

ἀπὸ Τροίηθεν, a redundant expression, like ἀπ' οὐρανόθεν, Bk. II. 18, εἰς ἄλλαδε, IO, 351.

39-61. *His voyage from Troy and unfortunate raid on Ismarus.*

39. [πῆλασσαν. When the σ of weak aor. is preceded by a short vowel, it may be doubled in Epic, so προερέσσαμεν, 73, ἐρύσσας, 99, &c.]

40. Ἰσμάρῳ, added for closer definition, in apposition to Κικόνεσσι, as their chief town. Cf. Ἰδην . . . Γάργαρον, II. 8. 47.

[ἔπραθον, Epic strong aor. of πέρθω, by metathesis.]

αὐτούς, 'the men,' opp. to πόλιν.

41. [πόλιος, Epic and Ionic gen. of πόλις. In these ι-stems Homer generally either retains the ι or substitutes η.]

ἀλόχους, from α copulative (cf. ἀθρόαι, 544 n.) and λεχ, root of λέχος.

42. δασσάμεθ', 'we divided among us' [weak aor. from δαίνομαι, infin. δάσασθαι, cf. 39 n.]

μοι, 'through me,' 'as far as in me lay,' an ethical dat.

ἀτεμβόμενος, derived probably from τέμ-νω, α being 'prothetic,' (3 n.) and β euphonic (cf. ἡμβροτον for ἡμορον, stem ἄμροτ- for ἄμαρτ-).

ἴσῃς, supply μοίρας, 'lacking his fair share.' Observe the ι, which as the Aeolic ἴσσος (for ἴσ-φος, by assimilation) shows is due to loss of f. An initial f too is proved by fem. εἴση, cf. αἴσα, 52 n., and κάλον, 3 n.

43. διερῶ is differently explained as 'vigorous,' i.e., 'swift,' and

tion as the equivalent of ἔννεπε, Od. I. 1, and which shows the final consonant of the root to have been originally κ, the π being due to 'labialism' (compare πέσσω, i.e. πεκ-ῖω, κοῖω; πέντε, quīnque). The Germ. *sagen*, Eng. 'say,' confirm this fact. ἐνίσπω is synco-pated for ἐνι-σπεω, like ἔ-σχον for ἔ-σεχον, and the ι belongs to the prep., as in the fut. ἐνι-σπήσω, Od. 5. 98.

* The occurrence of the syllabic augment with verbs beginning in a vowel always points to a lost consonant, generally either σ or one of the obsolete spirants f and j, pronounced as w and y respectively. So although the apparent root of ἴημι (which is reduplicated like τί-θημι, &c.) is ἔ, it was originally JE or JA, cf. Lat. *ja-c-io*, which is certainly connected, and contains a guttural, like ἔη-κα.

'flying,' according as it is derived from (1) *διαίνω*, 'to moisten,' or (2) *διέσθαι*, 'to flee.' *

[*ἡμέας*, Epic for *ἡμᾶς*. So *ἡμέων* for *ἡμῶν*.] Note the synizesis, as in *ἡνώγεα* (44), *χρεῶ* (136), *νέα* 283.

44. [*ἡνώγεα*, Epic pluperf. of *ἀνώγω*, 2nd perf. *ἄνωγα* used as pres. hence *ἡνώγεα* is used as imperf. In Epic and Ionic the pluperf. is inflected -*εα*, -*εας*, -*εε* (*ν*), -*ει*, -*ειν*, or -*η*.]

[*τοί*, Epic form of *οἷ*, demonstrative, cf. 78. In this use the old Grammarians, whom La Roche follows, accented *ὄ*, *ῆ*, *οῖ*, *αῖ*.]

δέ, lengthened on account of the following liquid *μ*, so *δέ νεφέεσσι* (68) *ἀλλὰ ῥίῳ* (191), *κατὰ μοῖραν* (245). The liquids not being momentary sounds, like the explosives, the voice can dwell on them, and the fact is parallel to the frequent doubling of *σ*, cf. 39 n, 74.

μέγα, adverbial, cf. *μεγάλα*, 330.

45. [*πολλόν*, Epic for *πολύ*.]

46. *ἔσφαζον*, construction changed from pass. to act. Supply some word like *ἑταῖροι*, 'my comrades,' as subject.

παρὰ θίνα, acc. with verb of rest, because the notion of *extension along* is implied.

εἰλιποδὰς ἑλικας, 'with trailing feet and shambling gait' (B.L.) The lengthening of *εἰλιποδὰς* is due to the digamma of *ἐλιξ*, which is from *ἑλικ*, an expansion of *ἑλ*, the root of *εἶλω*, Lat. *volvō* (whence also is derived *εἰλί-πους*). Some explain *ἑλικας* 'well-rounded' or 'goodly,' cf. Il. i. 98, *ελικώπιδα κούρη*.

47. *τόφρα*, 'meanwhile,' is to *ὄφρα*, in its sense of 'while' (56), as *τότε* is to *ότε*.

[*γεγώνευν*, Epic imperf. for *ἐγεγώνουν*.]

48. [*σφιν*, also *σφι*, dat. plur. of 3rd pers. pronoun, cf. *οἱ*, 234 n.]

γείτονες, connected with *γῆ*, cf. *γῆτης*.

ἀρείους, for *ἀρείονες*, 'braver,' an Epic comparative usually assigned to *ἀγαθός*, and undoubtedly connected with the superl. *ἄριστος* and the prefix *ἀρι-*. Probably a trace of the positive remains in the lines beginning *Ἄρες*, *Ἄρες* (Il. 5. 31, 455), which Bekker and others write *Ἄρες ἀρές*, on account of the difference of quantity.

* 'Moist' is the regular meaning of *διερὸς* in later Gk., and the similar use of *ὕγρὸς* in Pindar, Pyth. i. 17, shows that the ideas of *moisture* and *activity* are allied. *Διερὸς βροτός*, Bk. 6. 201, would be explained, on the first derivation 'a living man,' but on the second like Lat. *fugator*, 'a flight-causing man,' with a transitive sense. Compare the trans. and intrans. meanings of *φοβερός*.

49. ἡπειρον, 'inland,' usually 'the mainland,' opp. to islands. Properly an adj. with γῆ understood, but used regularly as fem. subst.*

ἀφ' ἵππων, always means 'from chariots,' not 'on horseback.' So ἵππων ἐπιβαίνειν, 'to mount a chariot,' καθ' ἵππων, 'down from the chariot.'

50. καὶ ὅθι χροῖ, &c., 'and where there is need on foot.' A compressed constr. for καὶ περὶ ὅθι χροῖ (μάρνασθαι τινα) περὶ ἐόντα, 'and on foot in that part where there is need for one to fight on foot.' [ὅθι Epic for later οὐ, cf. αὐτόθι, 29.]

[ἐόντα, Epic part. of εἰμί. Cf. ἔω, 19.]

51. ὕσα, &c. Supply τοσοῦτοι, 'as thick as leaves,' &c.

ὥρη, 'in their season,' i.e., 'in spring.'

52. ἡέριοι, 'at early dawn,' prob. from ἡρι, ἡώς, cf. 26, 152. Some connect it with ἀήρ, and explain 'in the early mist,' cf. 144. For use of adj. cf. ἐσπέριος, 336 n.

[ῥα. ἄρα appears both as ἄρ and ῥα in Epic.]

αἶσα, prob. connected with ἴσος, with the idea of the 'equal share,' ἡ ἴση, 42, and so 'fate,' since ἴσος had an initial *f* (prothetic *a*, cf. 56 n.)

53. ἔν'. A *purpose* of mischief is ascribed to Zeus, cf. ὄφρα, 12.

54. στησάμενοι . . . μάχην, 'having set their battle in array.' μάχην belongs both to στησ. and ἐμάχοντο, with the latter as cognate acc., implying a hard-fought battle.

[νησι, also νήεσσι and νέεσσιν in Epic. All the case-forms of ναῦς should be studied.]

[θοῆσι, Epic dat. pl. fem. of θόος, from θεῖ, root of θέ(ν)ω, 'to run,' cf. πλέ(ν)ω, πλόος, πλοῦς, χε(ν)ω, χόος, χούς.]

55. βάλλον, and probably ἐμάχοντο, require for subject ἀμφότεροι, 'both armies,' understood. This is awkward, as ἡμῖν occurs just before, and the first person reappears in 57, so it is probable 54-55 are interpolated from Il. 18. 533-4, where they occur quite correctly in almost the same words.

χαλκήρεσιν, 'bronze-tipped.' The termination -ηρης, signifying 'fitted with,' is from the root ἄρ, seen in ἀραρίσκω. (In ἀμφ-ήρης, 'double-oared,' and similar words, it is from the closely connected root ἐρ, cf. 73.)

* Some take it as equivalent to ἄπειρος (*a*—*πέρas*) 'unbounded,' but Curtius derives it from Skr. *a*, 'to,' and *περᾶν*, 'that to which one may put in.'

ἐγγείησιν, from ἐγγείη, kindred form to ἔγγος; spondaic line, cf. 23. 56. ὄφρα, cf. 47.

ἄέξετο, &c., 'the sacred day was waxing,' ἄέξω is etymologically identical with 'wax' since it was originally ἄ-φέξω (prothetic *a* and stem *φεξ*). *

ἱερόν. Day is called 'sacred' because it is not under the control of human power, and is therefore attributed to divine. So κνέφας, 'darkness,' Il. 11. 194, ποταμοί, Od. 10. 351, and many other natural phenomena or objects. †

57. τόφρα δ'. This δέ is peculiar, since it is not strictly adversative or copulative. It is called *apodotic* δέ, because it often introduces the apodosis both in conditional and in temporal sentences, as here. Though frequently found even in Attic Greek, it is probably a relic of the old co-ordinate construction or Parataxis (cf. 20) blended with Hypotaxis, as if the poet had said 'so long the dawn lasted . . . and so long we withstood,' &c. Similarly ὄφρα . . . τόφρα δέ occur Bk. 10. 125-6. Cf. ἐνθα δ' (182), σὺν δ', 344. The μέν with ὄφρα is answered by ἤμος δ' in 58.

περ frequently accompanies the concessive part. in Homer, as in Attic καίπερ, which is merely a strengthened form of περ, and is never found as one word in Homer. (It should be written καί περ in Bk. 7. 224).

58. ἤμος, 'when,' has a form τῆμος correlative to it, as τόφρα to ὄφρα, but is usually followed by καὶ τότε or δὴ τότε.

μετενίσσεται, i.e. 'was passing to the time of cattle-loosing.' The compound points to the *change* in the sun's course after noon, when the descent begins. Cf. νέεσθαι, 95.

βουλντόν, (βούς—λύω), though denoting *time*, is followed by the local particle δέ. So θανάτοιο τέλος δέ, 'to the end (consummation) of death,' Il. 9. 411. For the familiar note of time, compare the

* The *φε* is 'thinned' into *υ* in the later αὔξω (αὐξάνω). The Lat. *aug-eo* is from a shorter stem without *s*. Curtius has pointed out that in many Epic words beginning with *εα* or *εε*, some with *αε* or *αι*, the first letter is merely 'prothetic' (3) and indicates the loss of a digamma. Thus αἶσα (52) is for ἄ-φισα, ἔεργω (εἶργω) for ἐ-φεργω, εἰκοσι for ἐ-φεικοσι, the Lat. *viginti* showing the spirant.

† ἱερός also has in Homer a different, and probably earlier sense of 'strong,' 'vigorous,' so it is applied to μένος Ἀλκινόοιο, 'the might of Alcinous,' Bk. 7. 167, to πυλαῶροι 'sentries' Il. 24. 681, and even to ἰχθύς 'a fish,' Il. 16. 407. Observe the *ι* which always occurs in arsis (the opposite of thesis, cf. 7), also the hiatus.

woodcutter's meal in the very similar passage, Il. 11. 86-90, and the common phrase in Xenophon, *περὶ πλήθουσιν ἀγοράν*. Horace imitates this passage, Od. 3. 6. 41-3, and Milton, *Comus* 291-2.*

59. *καί* here is probably to be explained in the same way as *δέ* in 57, but its 'apodotic' use is confined to Epic, cf. 171, 251, 308, 363, &c., where *καὶ τότε* follows *ἦμος* or *ἐπεὶ*.

κλίναν, (no augment, 29) 'bore back.'

60. *ξί*, &c., not to be explained literally, as the tale would be improbable, but, with Crates, to mean 72 in all, the average being 6 from each ship (cf. 159).

ἐυκνήμιδες, 5 syll., cf. 6. Though *ἐταῖρος* is most probably connected with *ἑτης*, 'kinsman,' which had *ῥ*, it does not show any traces of that letter itself.

62-81. *He is driven south by a storm.*

62. [*προτέρω*, Epic adv. from *πρότερος*, a compar. formed from *πρό*, with *πρώτος* for superl.]

[*ἀκαχήμενοι*, perf. part. mid. (accented as pres.) of *ἀκαχίζω*. It is also used in fem. with shifted quantity, thus, *ἀκηχεμένη*. The stem is reduplicated, *ἀκ-αχ* from *ἀχ*, which appears in the noun *ἄχος*, 'grief.']

63. *ἄσμενοι*, &c., 'glad to have escaped from death,' a common ellipse, cf. 566. *ἄσμενος*, (for *σφαδ-μενος*, root *σφαδ*, from which *ἀνδάνω*, *ἡδομαι*, *ἡδύς* and Lat. *suavis* for *suad-vis*, *suad-eo*) is an old participle, with mid. sense, described by Veitch and Curtius as nearer *ἡδομαι* than *ἀνδάνω*. We should rather expect *ἄδ-μενος* in Homer, cf. *ἴδ-μεν*, *ὀδ-μή*, later *ἴσ-μεν*, *ὀσ-μή*.

[*θανάτοιο*, Epic for *θανάτου*.]†

ὀλέσαντες, two meanings of *ὀλλυμι*, (1) 'destroy, (2) 'lose,' as here.

ἀμφιέλισσαι, 'curved on both sides,' cf. *ἑλικας*, 46.

65. *πρὶν τινα*, &c., 'till we had called thrice on each, &c.' *τις* is often used collectively, like French *on*, German *man*. These calls were intended as a farewell to the dead, and were customary even

* Most texts read *βουλυντόνδε*, treating *δε* as an enclitic inseparable particle, but whenever it follows a true case-form, La Roche following the ancients, writes it separate and accented, cf. 73, 438, 451, 495. Otherwise it is really part of the word, e.g. *οἴκαδε*, 530.

† Ahrens has shown that this Epic form of the gen. is explained by the adj. suffix *-σφο* or *-σιο*, the adj. being in sense closely related to the gen. E.g., *δημόσιος* from stem *δημο-*; gen. originally *δημο(σ)ιο*, then *δημοιο*, *δήμοο* (a form which A. proposed to read for *-ου* in several Homeric passages) and finally *δήμου*, by contraction.

in later times in the case of those drowned at sea, or slain on land if their corpses could not be recovered. Some say their object was to give those left for dead a chance of escape. The regular *conclamatio* was somewhat different. *προτέρω* has the same meaning as at 62; it is not used like *πρότερον*.

ἀῦσαι, 3 syll. The diphthong in αῦω is always resolved in fut. and weak aor., not in pres. or imperf. Root αῖ. Note the infin. with πρὶν in a neg. sentence, the regular constr. in Homer, but uncommon in Attic, especially in poetry. Cf. πρὶν ἐπικέλσαι, 148.

66. ὑπο, anastrophe (cf. 17), because prep. follows its case.

[δηθόντες, cf. 23. The pres. δηϊόω is 4 syll. in Homer, but η combines with ι when the following vowel is long, as here.]

67. [ἐπῶρσ', weak aor. from ἐπόρνυμι].

[βορέην, Epic for βορέαν. Attic contracted form is βορρᾶς, gen. βορρᾶ, Epic gen. βορέω.]*

νεφέληγερэта, (νεφέλη—ἀγείρω) 'cloud-gatherer.' [The Epic masc. term. -ᾱ for -ης is found also in ἱππότα, &c.]

68. θεσπεσίη, (θεός—σεπ, cf. 37) (1) act. 'divinely-speaking,' applied to the Sirens, Bk. 12. 158, (2) pass. 'divinely-uttered' or 'despatched,' and so 'terrible,' as here. Applied to the ram's wool, (434) it is simply 'wondrous.'

σύν, here probably adv. 'therewithal,' not tmesis.

δέ, cf. 44. For νεφέεσσι cf. 10.

69. [ὄρῳρει, Epic plupf. with impf. force of ὄρ-νυμι (Lat. or-ior).]

70. αἰ μέν, for accent of αἶ, cf. note on αἶ δέ, 26.

ἐπικάρσαι, only found here in Homer, and meaning ἐπὶ κάρ, i.e., 'headlong' (κάρ, κάρα connected with Lat. cer-nuus). In later Greek it means 'cross,' 'athwart,' and so some explain it here.

71. [τριχθά (τρι, τρεῖς) equiv. to τρίχα (157), with addition of suffix ja. For χθ in place of χί, cf. χαμαλός, 25 n.]

* Curtius explains this word 'mountain wind,' Itat. *tramontana*, connecting it with ὄρος, which he asserts to have lost initial γ, cf. Skr. *giris*. This γ, while it existed, probably combined with a 'parasitic' *f*, i.e. an involuntary sound, springing up after the guttural, and was labialised into β (cf. ἐνίσπω, 35) just as βορά 'prey' arose from γφορα, the Lat. *vor-are* having lost initial *g*, (root GAR). If this derivation be correct, the mythical Hyperboreans are 'people beyond the mountains' not 'beyond the north wind.'

ἴς, 'might,' identical with Lat. *vis*. As it began with *f*, hiatus is often allowed before it, cf. δὲ ἴν' (538), hence the paragogic *ν* is unnecessary.

72. [κάθεμεν, strong aor. of καθίημι, unaugmented, for καθεῖμεν.]

ἄλεθρον, root ἄλ-, ἄλλυμι (63).

73. αὐτάς, not 'them,' but (the ships) 'themselves,' cf. 40.

ἔσσυμένως, adv. from perf. part. mid. of σεύω. The simple root *συ* is seen also in Epic aor. σύ-το.

προερέσσαμεν, Epic weak aor. of προ-ερέσσω (for ἐρετ-ῶ, stem enlarged from root ἐρ, as in ἐρέτης, cf. 55). Aristarchus's reading for προερύσσαμεν.

ἡπειρον δέ, usually written ἡπειρόνδε, cf. βουλυτὸν δέ, 58 n.

74. σῦνχεῖς, 'continually.' Lengthening of *υ* due to the following liquid (cf. 44), or more probably to the fact of root ἐχ being really σεχ, cf. note on ἀπορήξας, 481.

75. θυμὸν ἔδοντες, 'consuming our hearts,' a frequent expression in Homer, used of the despairing Bellerophon, Il. 6. 202, translated by Cic. *ipse suum cor edens*, Tusc. 3. 36. [ἔδω is an old present from root ἐδ (Lat. *ed-o*) later ἔσθω, (479), ἐσθίω].

76. τέλει, not 'ended,' but 'brought to perfection,' i.e. 'to full light.'

77. ἀνά . . . ἐρύσαντες, tmesis.

λεύκ', from root λυκ, (Lat. *lux, luceo*). λεύσσω, i.e., λευκ-ῶ, is from a connected stem λευκ. The accent of λευκά is drawn back on account of the elision, but all texts do not follow this rule.

78. τὰς, demonstrative use of the article; cf. τοί (44), τοῦ (212), τόν (333), &c.*

* The article is used in Homer (1) demonstratively or substantively, as here, either alone or with the particles μέν and δέ (not merely in antithesis, as in Attic), γε, γάρ, &c.; cf. τὰ γε (109), οἱ γε (113), τοῦ γάρ (519); (2) apparently in its ordinary Attic use, e.g., οἱ δ' ἄλλοι (61), τῶν δειλῶν ἐτάρων (65), τὴν νῆσον (146), &c. This is a natural development of the attributive use, e.g., τὸν δ' ὅτε πίνουεν—μελιθεῖα οἶνον ἐρυθρόν (208), where the noun follows at some distance as a sort of explanation, and is thus shown to be fundamentally substantival, and a species of apposition. Thus 65 might be explained 'of *them*, my hapless comrades,' and 146, '*it*, the island.' (3) In a relative sense, equiv. to ὅς, but only with a definite antecedent, cf. τοῖς ἐνάμελγεν (223), τοὺς ἄν κε καὶ ἤθελον, 334. This use too is no doubt originally demonstrative; compare the relative use of *that* in English.

κυβερνήται, Lat. *gubernator*, etymology doubtful. Spondaic ending, the fourth foot too being a spondee, contrary to the usual rule. No doubt this is intended to give a slow labouring sound to the line.

79. [νυ, Epic enclitic particle, shorter form of νυν].

[κεν, or κε, Epic enclitic particle, equivalent to *ān*, and similarly used in apodosis of condit. sentences].

ἀσκηθής, 'unharméd,' doubtful etymology.

[ικόμην. Here *ĩ*, because no augment, but *ĩκόμεθα*, 107].

80. ἀλλά, for εἰ μή. The conditional is obscured, and this, which should be the protasis, takes the form of an independent primary sentence (another trace of Parataxis, cf. 20). So Bk. 7. 280.

ῥόος, for the form and etym. cf. *θοῆσι*, 54.

περιγνάμπτοντα, &c., 'as I was doubling Cape Malea.'

81. [ἀπέωσε, Att. ἀπῶσε, weak aor. of ἀπωθέω, which probably lost a digamma (root *ḡθ* for *foθ*), hence syllabic augment.] εἰν-οσι-φυλλος (22) is from this root, also Lat. *odi*, *odium*.

παρέπλαξεν, &c. 'And drifted me past Cythera.' *i.e.* instead of passing between C. Malea and Cythera, he was driven south of the island. The country of the Lotophagi cannot be identified, but is supposed to have been either a part of the African coast, near the lesser Syrtis, or an island off the coast (Meninx, according to Strabo). The gen. Κυθήρων depends on the sense of *motion from* in παρέπλαξεν. πλάζω for πλαγγῶ conn. with πλήσσω, πληγή, &c., Lat. *plango*.

82-104. *Visit to the land of the Lotophagi.*

82. ἐννῆμαρ (ἐννέα-ἡμαρ), cf. Lat. *nundinae*, *novemdialia*.

ὄλοοις, 'destructive,' 'ruinous,' from ὄλ (ὄλλυμι) probably for ὄλοφος, from which is formed by metathesis another form οὔλος, used of Ares, &c., Il. 5. 461.

83. ἰχθυόεντα, the hiatus is justified by the stop, and consequent pause in the line. The ordinary reading is ἰχθυόεντ'. αὐτάρ.

ἀτάρ, for ἀτάρ, *F* having simply dropped out.*

84. γαίης, partitive gen. ('partial superposition').

εἶδαρ, 'food,' from root *ēd* (75), for *ēd-ι-αρ*, the *ι* having been forced into the first syllable. For *οἷ τ'* cf. *αἷ τε*, Il. 10. 1.

* αὐτάρ is probably the older form, the *υ* having passed into *F* and then fallen out, cf. γραῦς, gen. γραῖός γρα-ός, or conversely it may also have arisen from ἀτάρ.

85. ἐπ' . . βῆμεν, tmesis. ἡπείρου like γαίης.

86. δειπνον, cf. δεπάεσσι (10) for etym.

[θοῆς, shortened form of θοῆσι, 54].

87. πασάμεθ', for ἐπάσαμεθα, from πατέομαι, 'to taste,' cf. δατέομαι, a collateral form of δαίομαι, 42. The obsolete πάομαι 'to acquire' makes ἐπάσαμεν. Observe use of aor., equivalent to our pluperf.

ἡδέ, compound conj., properly correlative to ἡμέν, but used like καί.

ποτήτος, 'drink,' a verbal noun from a root of double form πι and πο. The former appears simply in the strong aor. ἔπι-ον and fut. πί-ο-μαι, and nasalized as πιν in the pres. πίν-ω, &c., while the latter is seen in perf. pass. πέ-πο-μαι, verbal noun ποτόν (354) and ποτής, and strengthened in perf. act. πέ-πω-κα. For partitive gen. after verbs of *feeding*, cf. λωτοῖο φαγών, 102.

88. Note that δὴ may begin a sentence in Homer.

[προτεῖν, imperf. of προτίημι, for which Bekker reads προτήν, the regular form].*

89. ἀνέρες, observe the *ā*. In ἀγ-ήνωρ (213) ἡγορ-έη we have η.

εἰεν, the regular mood for dependent questions in historical sequence.

οἶτον ἔδοντες, as distinguished from gods, cf. Il. 5. 341.

90. κρίνας, 'selecting.' The original meaning of κρίνω, as of the kindred Lat. *cer-no* (*cre-vi*), is 'distinguish.'

91. [μίγην, Epic for ἐμίγησαν, cf. ἔφαν for ἔφασαν (413), strong aor. pass. of μίγνυμι, Lat. *misceo* for *mic-sceo*.]

93. Herodotus describes the lotus fruit as about the size of the mastic-berry, and tasting like a date, (Bk. 4. 177). It is generally identified with the modern jujuba.

94. ὅς τις . . φάγοι, a conditional relative sentence, expressing a *general* supposition, and exactly equivalent to a protasis, εἰ τις φάγοι, hence the optative is used after the impf. ἤθελεν in apodosis, which expresses a *repeated* action or *general truth*. Cf. οὗ τινα γὰρ τίεσκον . . . ὃ τις σφέας εἰσαφίκοιτο, Bk. 22. 414; Xen. Cyr. 5. 3. 55; and see Goodwin § 62.

* In the 2nd and 3rd per. sing. ἔεις, ἔει are commoner than ἔης, ἔη, and must be explained by the analogy of the contr. verbs (Veitch supposes a pres. form ἔέω) but then the 1st per. should be ἴουν. Curtius suggests that the 2nd and 3rd per. 'dragged the 1st after them' in the use of the diphthong. Cf. Bk. 10. 100.

νέεσθαι, 'to go,' from root νες, whence also νίσσομαι, for νες-ιο-μαι 58, νόσ-τος, 97.

96. αὐτοῦ, adv. defined by μετ' ἀνδράσι Λ., cf. αὐτόθι, 29.

βούλοντο, 'they preferred,' a sense which βούλομαι (root βολ, Lat. vol-o, β prob. hardened from f) often has in Homer. Observe the sing. and pl. verbs after the indef. ὅς τις.

97. [μενέμεν, Epic. infin., cf. ἀκούμεν, 3 n.] This pres. infin. denotes a *continuous*, the aor. λαθέσθαι an *immediate* action.

ἀνάγκη, 'forcibly,' dat. of manner, like βία.

99. ὑπὸ ζυγά, to be taken with ἐρύσσας, 'dragging them beneath the benches.'

[ἐρύσσας, weak aor. part. of ἐρύω, also ἐρῦσας, 77, cf. 39.] There is no real hiatus, for ἐρύω has digamma; stem φερυσ, cf. 300.

100. ἐρίηρας, heteroclite pl. of ἐρί-ηρος, compound of prefix ἐρι- and root ἀρ, (ἀραρίσκω, &c.) in the *moral* sense of 'fitting,' which appears in ἀρετή, cf. ἐνὶ φρεσὶν ἤραρεν ἡμῖν, Od. 4. 777. It is not easy, in this compound, to detect the notion of *extension*, by which Buttmann, connecting it with εὔρυς, distinguishes ἐρι- from ἀρι-.

101. [ὠκεϊάων, Epic gen. pl. fem. of ὠκύς, cf. θεάων, 29. This form explains the fact of the gen. pl. in the 1st decl. being always circumflexed, -ῶν contr. for -άων or -έων, cf. ναυτέων 130.]

102. [λωτοῖο, cf. 87.]

λάθetai. The regular sequence to κελόμεν would be opt., but subj. is used for *vividness*.

103. κληῖσι. It is doubtful whether this word in Homer means 'benches' (like ζυγά, 99) or 'thole-pins.' Taking the former sense the phrase would mean 'sat on the thwarts'; with the latter, 'sat at the rowlocks,' See Merry's Appendix I. [κληῖς becomes κλείς in Attic.]

104. ἄλα, fem., to be distinguished from ἄλς, masc. Cf. ἀλμυρόν, 470.

105-151. *Manners of the Cyclopes; the small uninhabited isle on which Od. lands.*

ἐρετμοῖς, this word like ἐρέσσω is from ἐρετ, an expansion of root ἐρ, cf. 73.

106. Κυκλώπων, (κύκλος-ὄψ, 'round-eyed') a gigantic race, described by Hesiod as only three in number, and occupied in forging the bolts of Zeus, an account which Virgil follows. Euripides in his satyric drama, the *Cyclops*, depicts them as living in Sicily, near Aetna. Homer *seems* to place them on the north coast of

Africa, but the absence of my note of wind or direction marks the entrance of a wonder-world, as Nitsch remarks.

ὑπερφιάλων, explained by Buttmann as *ὑπερ-φυ-άλων* from root *φυ* in *φύω* (cf. adv. *ὑπέρφεν* and adj. *ὑπερ-φυ-ής*), is an instance of the rare change of *υ* to *ι*, cf. also *φῆν*, and *σίαλος* from *σῦς*. Thus the primary idea would be 'overgrown' and so 'overbearing.'*

Note the absence of a conjunction, called *asyndeton*.

107. *θεοῖσι*, &c., not expressions of piety, but careless confidence in nature, cf. Eur. Cycl. 333.

108. [*ἀρόωσιν*, Epic for *ἀρόουσι*, *ἀροῦσι*, cf. note on *περόωσι*, 129.]

109. *ἄσπαρτα*, from *ἀ* and *σπείρω*. Observe the final *ā*, due to its position in *arsis*. So *πλέομεν*, 105.

ἀνήροτα, from *ἀ* and *ἀρόω*; for the *η* cf. *κατηρεφής*, 183.

φύονται, with neut. pl. subject, because the plurality of *kinds* is emphasised, cf. *ναῖον*, 222 n.

110. *αἶ τε*, generally written *αἶτε*. The *τε* is not a copula, but very frequently accompanies the rel. in Homer. So *οἱ τε*, 84, 120, cf. *οἶός τε*, used like *δυνατός* in Attic.

111. *ἐριστάφυλον* (*ἐρι-σταφυλή*), 'of abundant clusters.'

σφιν . . . *ἀέξει*, 'makes them to grow for them.'

112. *θέμιστες*, 'oracles of law' (B. L.), Epic pl. of *θέμις*, from root *θε* (*τί-θη-μι*).

114. *δὲ ἕκαστος*, hiatus explained by the digamma in *ἕκαστος*.†

115. *παίδων*, obj. gen. after *θεμιστεύει*, 'is judge over,' like *ἄρχειν* and other verbs of 'governing.'

ἀλλήλων, obj. gen. after verb of 'caring for,' being mindful of,' as with *φροντίζειν*, &c.; so *Διός* 275.

116. *ἔπειτα*, 'now' is merely connective and unemphatic.

λάχεια, now explained 'rough' i.e. 'overgrown.' The Scholiast interpreted it *εὗγεως*, 'rich' soiled.' The ancient critic Zenodotus read *ἐλάχεια*, 'small' (from *ελαχύς*, the obsolete positive of *ελάσσων* *ἐλάχιστος*) and is followed by Bekker, with the approval of Curtius.

*The old derivations (1) from *φιάλη*, 'goblet,' and (2) from *ὑπέρβιος* (for *ὑπερβίαλος*) are inadmissible.

†*τε*- is from the stem of the reflexive pronoun, while *-καστός* is from that of the interrog. or indef. (cf. *πόστος*, *πόσος*, &c., where the Ionic preserves the original *κ*, so *κόσος* *κοῖος* &c., Lat. *quantus quotus*, &c.)

παρέκ, 'outside,' compound of παρά and ἐκ, cf. ὑπ' ἐκ, 489.

117. γαίης. With La Roche's punctuation, the gen. depends on λίμενος, but Ameis places the stop at τετάνυσται, taking γαίης with οὔτε σχεδόν, &c.

118. ἐν, adverbial, 'therein,' cf. 132, 134, 136.

ἀπειρέσιαι, 'countless,' Epic equivalent of ἀπειρος (πέρα). Another form is ἀπερείσιος.

[γεγάασιν, Epic perf. of γίγνομαι with pres. force. The shorter stem γεγα- appears in the dual and plur. i.e., with the heavier endings, and the longer γέγονα in the sing. i.e., with the lighter endings. So with μέμονα, μεμάασι, cf. 141.]

119. οὐ μὲν γάρ, &c., 'for the tread of men scares them not away.'

120. μιν εἰσοιχνέουσι, 'frequent it.' [The contraction from εο or εου to ευ, found in Epic, Ionic and Aeolic.]

[μιν, acc. sing. of 3rd personal pronoun, from a different stem, cf. 234.]

κυνηγέται. This word and ποίμνη (122) are not used elsewhere by Homer, whose usual terms are θηρητήρες and πῶν, hence Nitsch and others regard 120-124 as spurious.

121. ἐφέποντες, 'ranging' from ἐπί-ἔπω.*

122. [καταίσχεται, a peculiar form for κατίσχεται or κατέχεται which some consider is evidence of f, but more probably ἴσχω as for σι-σεχω (cf. 37, note) a redupl. form of ἔχω.]

ἀρότοις, (ἀρώ) 'by tillage.' Abstract words are occasionally found plur. in Homer; cf. μαντόσυναι Il. 2. 832.

123. ἡματα πάντα, simply 'for ever.'

124. χηρεῖ, 'is destitute,' from root χα, whence χήρη, 'a widow,' also χάρις χαρίζω and χῆτος 'lack.' Obj. gen. ἀνδρῶν depending on notion of want.

μηκάδας, 'bleating,' from root of μηκάομαι, 439 n.

* This ἔπω (root ἐπ for σеп) in spite of the resemblance must be distinguished from that mentioned with ἐνίσπω, 37. In both the π arises from κ, by 'labialism,' but the middle ἔπομαι shows the present form to be connected with Lat. *sequor*, while the other verb is represented by the obsolete *in-seco*. Other traces show a remarkable parallelism between the two roots. Thus *cum ipso pōl sum secuta*, Plaut. Mil. 1220 must mean 'I had a talk with him,' (if the reading be correct.)

125. πάρα, for πάρεσι with anastrophe, cf. ἐνι for ἐνεισι, 126.

μιλτοπάρησι, 'red-prowed,' lit. 'vermilion-cheeked' from μῖλτος and παρεία) a standing epithet of ships in general, cf. μιλτηλιφέες applied to the ancient ships by Herodotus.

126. 'Nor are there among them builders of ships, who might fashion,' &c. νηῶν obj. gen.

κάμοιεν, the original meaning of κάμνω is simply 'make,' not 'toil' or 'weary.' It passed into the latter meaning in classical Greek, but in modern Greek has simply the sense of 'do.'

127. ἐνσέλμους, 'well-decked' or 'timbered' (σέλμα). The σσ may perhaps indicate the loss of f.

αἱ κεν, &c., 'which should perform all their service'

128. [ἰκνεύμεναι, cf. εἰσοιχνεῦσι, 120.]

οἶα τε πολλά, &c., 'as men oftentimes cross, &c.,' cf. οἶα τε πολλά γίγνεται ἐν πολέμῳ Bk. II. 536. The acc. is a 'contained' or cognate acc. with περώσι.

129. [περώσι, Epic for περάουσι, περῶσι.]*

130. 'Who might likewise have made of their isle a goodly settlement' (B. L.) καί emphasizes νῆσον.

σφιν, *dativus commodi*.

ἐνκτιμένην, (εὐ-κτίζω) forms part of the predicate, cf. 533 n.

131. οὐ μὲν γάρ, &c., substantive verb ἐστί omitted.

ῥια, 'the products of the seasons.'

132. ἐν, adv. cf. 118, and with εἰσί omitted equivalent to ἐνι, 126; repeated 134, 136.

πολιοῖο, here an adj. of 2 terminations, but generally of 3; many adjectives vary thus in Homer.

ἔχθας, der. from ἔχω 'to hold' 'confine,' elsewhere applied to banks of rivers or trenches.

* Not as commonly explained a case of contraction and subsequent expansion, but as Curtius shows, of compensatory lengthening (ω due to the loss of the spirant γ) and then of assimilation (α changed to ο on account of the following ω). Cf. ἀρώσιν 108, in which of course only the first of these processes takes place, cf. also ἀλῶνται, 254, ὀρώωντες, 295, and ἐκπεράα, 333 n. Distinguish this verb from another περάω, the original of the later πιπράσκω; used in Homer only of selling prisoners, and primarily implying 'to carry over the sea' (πέρα).

133. μάλα κ', &c., 'the vines would be unfailing indeed.' Suppressed conditional, as in 126, 127, 130, 131, 134.

134. ἄροσις λείη, 'level land for ploughing.' Like ἄροτος, 122, an abstract word properly, as its form shows, but used concretely, like *aratio* Cic. Phil. 2. 101.

βαθὺν λήιον, a 'tall' or 'deep' crop, according to the way of looking at it, cf. βαθείης αὐλῆς (239) but ὑψηλή, 185.

135. ἐς ὥρας, 'as the seasons come.'

ἀμῶεν, opt. of ἀμάω 'to reap,' diff. sense in mid. cf. 247. Note *ā* in act., *ā* in mid. and διαμῶω.

πῖαρ, 'richness' 'fatness,' ἐστί omitted. Some make πῖαρ an adj., neut. of πίων (fem. πείρα) in which case ὑπ' for ὑπεστί should be written, 'there is rich soil beneath.'

136. ἔν', 'where,' the original *local* sense.

χρεώ, always monosyll. by synizesis, cf. 43. Equiv. to Attic χρεία, but used like χρή with acc. of the person, Il. 11. 409.

πέσματος (no connection with πείθω) is general, and includes both sorts of 'moorings' mentioned in 137.

137. εὐνάς, blocks of stone attached to cables, thrown out from the bows, which pointed seawards, to serve the purpose of anchors, which were unknown in Homer's time. The πρυμνήσια were hawsers from the stern (πρύμνη) made fast on shore.

βαλέειν [Epic strong aor. infin., also βαλεῖν], infin. of purpose explaining πέσματος.

138. [ἐπικέλσαντας, one of the few verbs with liquid stems. (in λ and ρ) which form weak aor. in -σα, cf. ἐπώρσε, 67. ἔκυρσα, ἔφυρσα and others occur. δέλλω is the form used in Attic.] Supply for the constr. χρεώ ἐστί, 'it is (only) needful.'

ἐς δ, 'till,' equivalent to Attic μέχρι. κε is attached because it is future and so indefinite.'

[ναυτέων, cf. ὠκείων, 101 n.]

139. [ἐπιπνεύσωσιν, a form which shows the original diphthong of the stem πνευ, which became πνεφ in the present stem, whence πνέω for πνέφω. A shorter stem πνω appears in some derived forms. For πνείω cf. 10.]

ἀήται, 'breezes,' lit. 'blowers' from ἄημι, root *af*.

140. κρατός. Look up all the forms from this stem. κάρα is used as the nom.

141. κρήνη, in apposition to ὕδωρ.

ὑπὸ σπέλους (30) 'from under a cave.'

αἰγίροι, from stem αἰγ, acc. to Curtius, 'the quivering poplar.'

[πεφύασιν, from shorter perfect stem πεφυ- cf. 118.]

142. καὶ . . . οὐδέ, 'parataxis,' cf. 20.

143. ὀρφναίην 'dark,' conn. with ἔρεβος and Ὀρφεύς.

οὐδέ, &c., 'nor was there light to see,' epexegetis of ὀρφναίην. προῦφαινετο is impers. and προῦφαινε (145) is intrans. 'showed her light.'

144. ἀήρ, 'mist,' as always in Homer; observe the gender.

145. δέ, for the quantity cf. ἐπί, 150, δέ, 154 and 44 (note.)

146. τὴν νήσον, cf. τὸν χώρον 181 and note on 78. In translation of course this use cannot always be distinguished from the Attic, if it is not even identical. Some translate 'that island.'

ἑσίδρακεν two forms of stem, —δρακ, seen in strong aor., and in subst. δράκων adv. ὑπόδρα (with loss of κ) and δερκ (for δαρκ) in pres. δέркоμαι.

147. οὐδ' οὖν, a correction for οὐτ' οὖν, because οὐτε is only used, as a rule, in connection with another οὐτε. But some justify it by an οὐτε implied in οὐ, cf. 146. οὐ τις . . . οὐτε occur Bk. 11. 483.

[πρὸς, for πρὸς, cf. 11. Another form ποτί occurs 289.]

148. ἐπικέσαι. For the infin. after πρῖν in a neg. sentence, cf. 65 n. In Attic the indic. is usual.

149. κελσάσῃσι, here intrans. The *dat. commodi*, as though the ships were persons, is peculiar; in Attic we should have gen. abs.

150. ἐκ . . . βῆμιν, tmesis. For ἐπὶ cf. note on ἀπορήξας 481,

ῥηγμῖνι, 'the surf' or 'breakers,' from root ρραγ, ῥήγνυμι 'to break,' Lat. *frango*.

151. ἀποβρίξαντες, 'having fallen into heavy sleep' from stem βρι, seen in βρίθω ὄβριμος or ὄμβριμος (233), &c. Note the force of the aor., so βασιλεύσας, 'having come to the throne,' not 'reigned.'

διαν, from root διφ 'to shine,' when applied to physical objects, is probably simply 'bright,' though it may be explained here like ἱερός, 56.

152-192. *Hunting and feasting for one day; then he sails with his single ship to the land of the Cyclopes.*

152. ἡριγένεια, 'early-born,' from ἡρι, conn. with ἥως (cf. ἡέριος, 52) and root γέν. This adj., ῥοδοδάκτυλος, and ἐνπλόκαμος (76) are standing epithets of ἥως, cf. 125.

153. ἐδινεόμεσθα, [Epic for -οόμεθα] 'we roamed.'
αὐτήν 'itself,' i.e., the interior, not merely the coast.
154. [κοῦραι, Att. κόραι, cf. νοῦσος for νόσος, 411.]
αἰγίοχοιο, 'lord of the aegis,' from αἰγίς—ἔχω. This αἰγίς is probably not conn. with αἶξ, 155, but another word meaning originally 'hurricane,' conn. by Curtius with ἐπ-εἶγ-ω, αἶγι-αλός, &c.
155. ὄρεσκόφους, 'dwelling in the hills,' from ὄρος—κεῖμαι.
ἵνα implies a special providence, cf. 53.
156. αἰγανέας, either from αἶξ, meaning 'goat-spears,' or from root of αἰσσω.
δολιχαύλους, simply 'long,' δολιχός belonging strictly to the αὐλός or ferule, but practically to the spear.
157. διὰ . . . κοσμηθέντες, tmesis.
158. μενοεικέα 'abundant' originally 'satisfying desire,' applied usually to food and drink, but also to plunder, gifts, &c., from μένος and φεικω found in ἔοικα 190 n.
159. δυνώδεκα, Homer uses also δυοκαίδεκα (195) and the Attic δώδεκα. For ἐποντο cf. 121 n. Note the hiatus.
- ἐς δέ, &c., 'and to each ship nine goats fell by lot,' a sense of λαγχάνω not found elsewhere in Homer. One MS. reads αἶγας, and ἐν δέ ἐκάστη with some others. These readings would give λάγχανον its usual sense, the subject ἐταῖροι being supplied. ἑκάστος had F originally, so δέ is not elided, cf. 65.
160. ἔξελον, 'they had set apart.' The 1st per. must have been ἐξέλεόμην.
161. ὥς, demonstrative like οὕτως, as in Attic.
πρόπαν, the ᾱ is due to accent, cf. πάν.
162. κρέατ', observe the ᾱ which appears throughout κρέας, cf. dat. pl. κρέᾱσι. The common reading is κρέα τ', and this form frequently occurs in Homer, cf. 297, where it is elided. κρέᾱ cannot be explained from κρέατα, κρέαα, so must be referred to another stem κρεο. It occurs with synizesis 347, cf. Bk. 3. 33.
- ἄσπετα, orig. 'unspeakable,' and so 'boundless,' 'abundant,' from ἀ-σπε, cf. 37, note.
- μέθυ ἡδύ, no real hiatus, cf. note on ἄσμενος, 63.
163. νηῶν, depending on the sense of *removal from* in ἐξέφθιτο 'was spent out of,' cf. Κυθήρων, 81. The hiatus is only apparent; for οἶνος had F cf. Lat. *vinum*. See 196, 208, &c.

ἐρυθρός, equivalent to Lat. *rufus*, as *f* stands for the dental as well as the labial aspirate. *Ruber* is also conn., cf. οὐθαρα 440 n.

164. [ἐνέην. The form ἐην is found almost as often as ἦν for the 3rd per. sing. imperf. of εἰμί. The forms ἦην and ἦεν also occur, and the iterative ἔσκε often.]

ἀμφιφορεῦσιν, from ἀμφί-φέρω, 'a thing carried by handles on both sides,' (see Dict. of Antiquities.) In later Greek it was shortened to ἀμφορεῦς, whence Lat. *amphora*, cf. ἡμέδιμνον for ἡμιμέδιμνον.

165. ἱερόν, an epithet constantly applied to cities, cf. the oft recurring ἱλῖος ἱρή, perhaps as being under the protection of deities. Note the *i* in thesis, and cf. 56.

πολιέθρον, Epic for πολίεθρον, so πόλις and πόλεμος. The *τ* possibly arose by 'dentalism,' from a spirant *j* which developed a parasitic *δ*, and was afterwards expelled by it. Cf. χθαμαλή, 25 n.

167. φθογγήν (φθέγγομαι) taken with the verb by zeugma. We should expect ἡκούομεν. The best parallel is Aesch. P.V. 21. ἴν' οὔτε φωνήν οὔτε του μορφὴν βροτῶν ὄψει. αὐτῶν is emphatic, marking an opposition, cf. αὐτοῦς 40.

168. ἐπὶ . . . ἦλθε, tmesis.

171. ἀγορὴν θέμενος, 'having called (arranged) an assembly,' the regular sense of ἀγορή in Homer. Cf. θέσθαι δαῖτα, μάχην, &c. For καὶ τότε cf. 59.

μέτα, observe the use with dat. not found in Attic.

[ἔειπον, this syllabic augment points to a lost *F* (cf. note on ἐφέηκε, 38) the diphthong appears in the other words, and εἶπ is probably a reduplicated aorist stem for *fe-feπ*, root *feπ*, labialised from *fek*, cf. Lat. *vox*, *voc-are*, &c., and note on ἦπαρ, 301. There is no connection with the root *σεπ* (37) though they are often confused. The unaugmented Attic form εἶπον only occurs once in Homer, Od. 6. 223.]

174. οἷ τινές εἰσιν, regular dependent question, primary seq.

175. ἢ ρ' &c. ἢ . . . ἢ in correlation mean 'either . . . or,' but ἢ . . . ἢε here, occurring in an indirect double question, are used like the Lat. *utrum* . . . *an*, cf. the parallel passage, Bk. 6. 120, where the question is direct, and therefore ἢ not ἢε is used in the first part. The second ἢ in a double question, direct or indirect, is always circumflexed. Cf. 253, also Bk. 1. 175 (indirect question). The subst. verb εἰσί is omitted.

176. [ἦε, an Epic form of ἦ, as ἦέ of ἦ.]

θεουδής, first explained by Buttmann as 'godfearing' from θεός-δέος, the diphthong ου being due to F which originally stood after δ in δέος, δείδω and kindred words.*

177. ἀνά νηὸς ἔβην. Hermann and others connect ἀνά with the noun, translating 'I climbed up the vessel's side,' as distinguished from ἐπί, 'I went on board ship.' It is probably better to join ἀνέβην (cf. ἀνὰ . . . λῦσαι, 178) taking νηός as a partitive gen. of place, cf. γαίης, 84, and ἂν δ' ἄρα Τηλέμαχος νηός βαῖν', Bk. 2. 416.

178. ἀμβάλειν, an instance of 'assimilation.'†

181. τὸν χώρον, 'that place' (cf. 146 n.) refers to 166 (Ameis.)

[έόντα. Epic part. of εἰμί, cf. ἔω, 18.]

182. ἐνθα δ', for δέ in apodosis cf. 57.

έσχατιῇ, (έσχατος) 'the furthest part' or 'border' cf. 280. Some read ἴδομεν σπέος, objecting to absence of F in εἴδομεν, but cf. εἶδεταί (11) and note on ἀνακτος, 452.

183. κατηρεφές, (ἐρέφω) 'roofed over,' cf. ἀνήροτα 109.

184. δῖες, 3 syll. (δῖς for δῖς Lat. οὐίς, Skr. αυίς), cf. 425.

λαύεσκον, an iterative tense from λαίω, 'used to sleep,' i.e. at night, cf. ἐν-λαυε, 187 (etymol. doubtful, perhaps a redupl. stem from root af cf. ἄεσα, for ἄφεσα, 'I rested.')

περί, adverbial, and local in sense. It has another meaning, 'exceedingly,' in which sense it is accented περί by some editors.

αὐλή, a 'yard' or 'court.'

185. δέδμητο, syncopated plupf. pass. of δέμω, root δεμ, whence δόμος, Lat. domus, &c.

κατωρυχέεσσι, 'deeply imbedded,' [heteroclite dat. pl. of κατῶρυξ (κατ-ορύσσω) as if from κατωρυχής.]

* Its effect is often to be seen (in the weak aor. only) in lengthening a preceding short vowel, cf. δέ δείσαντες 236, 396, and in compounds or even after the augment, thus ὑπὸ-δείσας 377, (commonly written ὑποδδείσας) and ἔδρυσεν frequently. θεουδής used to be explained as θεοειδής, 'godlike,' and some say it is θεο-γαδής (ἀνδάνω).

† The preps. ἀνά, κατά, παρά may drop their final vowel in Epic, both in composition and separately, cf. παρθέμενοι, 255, πάρ, 194, and ἄν (last note). This is called 'apocope.' The final consonant of ἄν and κάτ is assimilated, if possible, to the following consonant, thus, ἀγκλίνας for ἀνακλίνας, καὶ δέ for κατὰ δέ, 372, 459, &c., κάββαλε for κατ-βαλε, &c. With ἀμ-βαίνειν cf. συμ-βαίνειν.

186. ἰδέ, used like ἦδέ, 87. It is probably formed from the pronoun stem ἰ, as ἦδέ from stem ἄ.

187. ὄς . . . τε, equiv. to ὄς, cf. 110 n. Some read τά for τε.

188. [ποιμαίνεισκειν, iterative tense, cf. 184.

μετ' ἄλλους, &c., 'consorted with others.'

189. ἀθεμιστία ἦδη, 'was of lawless mind.'* In English we should invert the constr. thus, 'dwelt apart in lawlessness of mind' (B. L.)

190. [ἐτέτυκτο, plupf. pass. of τεύχω, 'to fashion.']

ἐώκει, 'he resembled,' plupf. from ἔοικα, for ἑεώκει (root probably *fik*) hence hiatus is only apparent, cf. μένο-εϊκέα, 158. Polyphemus's name is not mentioned till 403.

191. ῥίω, 'a peak,' sometimes a promontory, hence the names Rhium and Anti-rhium on the Corinthian Gulf. For ἄλλᾱ cf. 68.

192. ἀπ' ἄλλων, 'apart from others.' ἀπό often occurs in this sense in Homer, even without a word like οἶος, cf. φίλης ἀπό πατρίδος αἴης ἔσσεται, Bk. 1. 203. In this use some modern editors write ἄπο.

193-230. *Mooring the ship, he goes with 12 men to the Cyclops' cave, which is described.*

194. αὐτοῦ, 'there,' cf. 96.

πάρ, cf. 178. The *ī* in *νῆι* is due to arsis; in 173 and elsewhere we find *νῆϊ*.

[ἔρυσθαι, pres. infin. without 'thematic' vowel (cf. 17,) from ἔρυναι or εἶρυναι, which in indic. only appears as imperf. ἐρύσο, εἶρῡτο, &c., the other forms coming from ἐρύομαι or εἶρύομαι with thematic vowel. The stem is *φερν*, hence app. hiatus. No connection with ἐρύω, 99.]

196. αἴγεον, elsewhere in Homer αἴγειος is used. Cf. χρύσειος with χρύσειος, &c.

οἶνοιο, for φοῖνοιο, hence μέλανός, cf. 163. Gen. of contents, cf. 346.]

197. Μάρων, no doubt connected with Ἰσ-μαρος Maroneia, a town of the Cicones, was called after him. Various mythological accounts represent Maron himself or his father Euanthes as son of Dionysus.

198. [ιρένς, Epic and Ion. for ἱερένς as ἱρός for ἱερός.]

Ἀπόλλωνος, the *ā* occurs only in the 4-syll. case-forms, when

* This use of οἶδα, referring to *temper* and *thoughts* rather than *knowledge* is common in Homer, cf. ὅτι οἱ φρεσὶν ἄρτια ἦδη, Il. 5. 326, said of a *congenial* friend. For the apparent hiatus, cf. 28, 11.

in arsis; cf. 201, where $\ddot{a}$ occurs in thesis. This protection of the priest is a striking evidence of the religious feeling of Homer's age.

ἀμφιβεβήκει, 'used to watch over,' implies that he had forsaken the city at its downfall, according to the common belief, cf. Aesch. Theb. 204, Verg. Aen. 2. 351. Homeric perfects being generally equivalent to presents, the plupf. is used like the impf. Cf. Χρύσην ἀμφιβέβηκας, Il. 1. 37, (metaphor from bestriding a fallen friend for protection.)

199. οὐνεκα, for οὐ ἔνεκα, 'because.' It also means 'wherefore,' and 'that,' in Homer.

περισχόμεθ', 'had protected him, 'fenced him round,' on occasion of the capture of Ismarus, 40-42.

200. ἀζόμενοι, 'with reverence.' The app. hiatus after this word may be explained by the digamma, *φώκει*, cf. *φοῖκον*, 35.

201. Ἀπόλλωνος, the $\bar{o}$ probably explained by the arsis, affected too by the pause at the full stop.

[πόρεν, strong aor. from a stem πορ-, appearing also in the perf. impers. πέπρωται, 'it is fated,' originally 'it is given,' hence ἡ πεπρωμένη sc. μοῖρα, 'fate.']

202. τάλαντα, most likely a variable weight in Homer's time, as no definite standard seems to have been then recognised. A talent was possibly about half the value of an ox, according to Merry.

203. πανάργυρον. παν- in composition is short before vowels, unless in arsis.

204. οἶνον, acc. after δῶκε.

δωδεκα πᾶσιν, 'full twelve,' like the modern expression 'all told.' Some explain it 'twelve in all,' like the later οἱ πάντες. Cf. Bk. 24. 60.

205. ἀκηράσιον (ἀ-κεράννυμι) 'unmingled,' equivalent to ἀκήρατος. Cf. 106 for asyndeton.

οὐδὲ . . . αὐτόν, parataxis, cf. 20.

206. [ἡλεῖει, equiv. to ἦδη, 189. Some texts read ἡείδη.]

δμῶων, from δμῶς, 'a man-servant;' the corresponding fem. form is δμῶῃ (root δαμ in δαμάω) and we find δμῶες καὶ δμῶαι in the Il. ἀμφιπόλων is only used of female servants in Homer. For ἐνὶ οἴκῳ cf. 35.

208. τὸν δ' . . . οἶνον, a frequent use of the article, called 'attributive,' when the noun only follows in an explanatory way, cf. 78 n. For app. hiatus, cf. 196.

ὅτε πίνουσιν, 'whenever they drank.' The opt. in historical sequence, cf. ὅς τις φάγοι (94) ὅτε ἱκάνοι (333), is quite regular. These

'indefinite' sentences, as Mr. Sidgwick calls them, are classed by Goodwin as conditional relative sentences, § 62.

209. ἐν, &c., 'he filled one cup and poured it into 20 measures of water.' Probably the distributive use of ἀνά, though some take it with χεῦε by tmesis, μέτρα being thus object. The ὁ in ὕδατος is due to arsis. ἀνά is not elided because of F; with φείκ-οσι cf. Lat. *viginti*, and εἰκοσόροιο, 322.

210. [χεῖ, Epic aor. of χέω, ἔχευα for ἔχεφα, also ἔχεα, cf. 10.]

ὀδμή, later ὀσμή, cf. ἄσμενοι, 63 (root ὀδ, in ὄζω, ὄδωδα, Lat. *odor* and *oleo*, &c.). The hiatus after ἡδεῖα may perhaps be explained by the caesura.

211. ἄν . . . ἦεν, 'it was,' common use of ἄν with imperf. or aor. to denote a *customary* action, not conditional. [For ἦεν cf. 164]. Observe the impf. which is the regular tense. ὀδώδει is also an impf. in sense. The aor. χεῦε is exceptional in an apodosis of this kind.

212. τοῦ, demonstrative, cf. 78. It goes with ἐμπλήσας, probably, being the regular case, though some join it with ἀσκόν, as gen. of contents, cf. οἶνοιο, 196.

ἐν, strictly an adv. (118) but defined by the dat. κωρύκῳ following, cf. ἐν δέ τε οἶνον κρητῆρσιν κερύωντο, Bk. 20. 252.

ῆια, 'provisions,' ἐφόδια in later Gk. Here disyll. by synizesis of ια, but commonly trisyll., the ι being short, unless in arsis. Some write ῆα here.

213. [όισατο, 4 syll., cf. 6. In Homer οἶω and οἴω are the commonest forms of the pres. ind., οἶομαι is often found, οἴομαι only once and the Attic οἴμαι never.]

ἀγῆνωρ, 'lordly,' from ἄγω-ἀνήρ, cf. πεισῆνωρ, ἡγορέη, &c., 89 n.

214. ἀνδρ', subject of next verb.

ἐπιειμένον, 'wearing,' 'clothed in,' cf. ἀναιδείην ἐπιειμένε, Il. 1. 149, and ἐμοὶ τοσσῆνδε θεοὶ δύναμιν περιθείεν Od. 3. 205; also Psalm 93. 1. [In εἶμαι (from ἔννυμι, stem φεσ) the initial letter is really f, cf. Lat. *vestio vestis*, hence ἐπι(f)ειμένος, never in Epic ἐφειμένος.]

ἄλκην, acc. because the verb takes double acc. in active.

216. οὐδέ, 'but . . . not,' cf. 230. So the Lat. *nec* for *nec tamen*.

217. νομόν κατά, 'anastrophe,' cf. 66, 17. This position of the prep. is also found in Tragedy. Distinguish νομός, 'pasture,' from νόμος, 'law.' Both are from νεμ, root of νέμω.

218. [ἐθηνέμεσθα, Epic impf. (-σθα = -θα) of θηέομαι, old form of Attic θεάομαι (root θαφ in θαῦμα, &c.) cf. εἰσοιχνεύσι, 120.] For app. hiatus cf. 159.

219. *ταρσοί*, &c., 'the baskets were laden with cheeses.' Cf. *πλεκτοὶ τάλαιοι*, 247; with *βρίθον* cf. *ἀποβρίξαντες*, 151.

στείνοντο, &c., 'were crowded with.' Both verbs take the gen. on the analogy of words denoting *fulness*, but both are also used with instrumental dative, cf. 445 and Bk. 6. 159, *ἐέδνοισι βρίσας*.

220. *ἀρνῶν*, from a hypothetical nom. sing. *ἀρήν* for *φαρήν*.

221. [*ἔρχατο*, also *ἐέρχατο*. 3rd per. plur. plupf. pass. of *ἔργω* or *ἐέργω* later *εἶργω*, root *ferγ*] *

πρόγονοι . . . *μέτασσαι*, 'the firstlings' (*πρό-γεν*) . . . 'the summer lambs,' lit. 'the middlings.' *μέτασσαι* from *μετά* as *περισσός* from *περί*, &c. The word only occurs here.

222. *ἔρσαι*, 'the younglings,' *ἔρση* or *ἐέρση* for *φέρση* properly 'dew.' By the same metaphor *δρόσος* is used for a lion's whelp, Aesch. Ag. 138.

[*ναῖον*, impf. of *ναίω* or *νάω* for *σναῶ*, conn. with *νέω* for *σνεῶ*. Some read *νᾶον* here.] The plur. verb is probably to be explained like *φύονται*, 109.

ὄρῳ, 'whey,' from *ὄρός* masc. *ὄρος* 'a mountain,' is neuter.

ἄγγεα, 'vessels,' includes the *γαυλοὶ* and *σκαφίδες*, 'milk pails,' and 'bowls,' cf. *πείσματος*, &c., 136.

223. *τετυγμένα*, cf. *ἐτέτυκτο* 190, supply *εὖ*, 'well-wrought.'

τοῖς, relative use of article, cf. 78 n.

ἐνάμελγεν, without augment, cf. *ἤμελγε*, 238.

224. *πρώτισθ'*, a kind of double superlative, *πρώτος* itself being really for *πρόατος* from *πρό*, cf. 62.

225. *τυρῶν*, part. gen. 'some of the cheeses,' cf. 93.

αἰνυμένους, sc. *ἡμᾶς*, 'that we should take, &c.'

226. *καρπαλίμως*, 'speedily,' from root *καρπ* or *κραπ*, whence also *κραυπνός*, for *κραπ-ινος* 'swift.'

227. *ἄλμυρόν*, adj. formed from *ἄλς*, 104. The Lat. *sal* shows that the aspirate represents a lost σ.

228. *ἦ τ' ἄν*, for *ἦ τοι ἄν*, cf. 13 n., 'truly it would have been far better.' *κέρδιον* 'more gainful,' conn. with *κέρδος*, &c. The sentence is parenthetical.

* The endings of perf. and plupf. pass. in *-αται -ατο*, for *-νται -ντο* always occur in Epic after consonants and ι, sometimes after ν and long hard vowels. Similarly with the opt. They are commonly used in Ionic, and occasionally in Attic. Cf. *εἶατο* (545) *ἀπολοῖατο*, 54.

229. αὐτόν, 'the man himself.' No real hiatus at τε, cf. 11.

εἰ μοι, &c. 'if perchance,' or 'in case he might give.'*

230. 'Yet after all he was not destined to be welcome to my comrades when he arrived.' Cf. 216.

ἐρατεινός, conn. with ἐρατός, ἐράω, &c. The fut. infin. with μέλλω is as common as the pres. in Homer, cf. κινήσεσθαι, 477.

231-306. *The monster arrives with his flocks, and foiled by Odysseus in his questions about the ship, devours two of the men.*

231. [κῆαντες, Epic aor. of καίω, for κατ-ίω, root κατ or καν. κέας is found in Att. poetry, but the prose aor. is ἔκανσα. Cf. ἔκη, 533. Most MSS. wrongly read κείαντες.]

ἐθύσαμεν, 'we offered' an offering, usually of meal, here of cheese.†

233. εἶος. Three forms appear in the common texts of Homer, ἔωσε, ἴως, and εἶος. The last two forms have no real authority, the best MSS. generally having ἔως, and Curtius maintains that where ἔως will not scan the true spelling is ἦος, standing for ἦ-φος or ἁ-φος (cf. Doric ἄs) by a transposition of quantity. Cf. note on δαείω, 280.

δμβριμον, also δβριμον, 'weighty,' from root βρι (151) the o being prothetic.

234. ἀζαλής, 'dry,' from ἄζη 'dryness,' &c., ἄζομαι, 'to dry.'

ἵνα οἱ, no hiatus, because the 3rd pers. pron. (properly reflexive)

*This and similar passages, cf. εἴ τι πόροις (267), εἴ πως τισαίμην (317), εἰ . . . πέμψειας (349), εἰ . . . λάβοι (418) are commonly explained as indirect questions depending on σκοπῶν, πειρώμενος or some such word understood. But (1) the tense would then be future, acc. to rule, not aor. and (2) the similar clauses with αἶ κε and subj. cannot be explained as indirect questions, since such are never introduced by εἰάν, cf. θεοὺς ἐπιβώσομαι . . . αἶ κέ ποθι Ζεὺς δῶσι, Bk. 1. 378-9, and τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλῃσθα, Bk. 4. 322. These sentences are really conditional protases with apodoses suppressed or implied. Thus we might expand—'that I might see the man himself, and if he should give me hospitality, *might receive it.*' The sense is practically 'in the hope that,' and approaches that of final sentences, as τε . . . καί shows. The full construction occurs at 420-1 βούλετον ὅπως . . . γένοιτο, εἰ . . . εὐρόιμην. A similar passage outside Homer is Aristoph. Av. 120. Cf. Goodwin § 53, N. 2.

† The offering was called θυηλαί, and was burnt like the 'meat-offering,' Levit. 2. 1, 2. It was the regular preliminary to a meal in Homeric times, hence καὶ αὐτοὶ follows appropriately. In later Gk. θύειν meant 'to slaughter' a victim, and θυμῶν was used of the meal-offering. Cf. Il. 9. 219.

like the possessive (cf. ἥς 28) originally began with the letters σφ cf. Lat. *su-i*, &c.*

ποτιδόρπιον, for προσδόρπιον, cf. ποτί 289, and ποτιφωνήεις, 456. 'To give him *light* for supper,' for he did not cook his food, cf. 248.

235. ἔντοσθεν, most read ἔκτοσθεν, which does not suit the sense. The Cyclops brings his load of wood, and throws it down *inside* the cave, then goes out and drives in his flocks, and finally closes the entrance.

ἔθηκεν, &c., 'he *made* a din.' This use of τίθημι like ποιέω is frequent in Homer, cf. μυρί' Ἀχαιοὺς ἀλγε' ἔθηκε, Il. 1. 2, and with double acc. ἀλλά μ' ἔφασκες . . . ἄλοχον θήσειν, Il. 19. 297. The conn. with Lat. *facio* helps to explain this (*fa*=*θη*).

236. δὲ δέσαντες, cf. θεουδής, 176 n.

[ἀπεσσύμεθ', variously explained as strong aor. mid. or plupf. mid. of ἀποσείναι, cf. ἐσσυμένως, (73) ἐξέσσυτο (373) ἔσσυο, 447]. The rhythm of 237 is peculiar.

238. [ῥσσ', Epic form of ῥσα, cf. τόσσην (234) and μέσσος for μέσος. The longer forms are etymologically the older, thus μέσσος represents μεθ-*jos*, Lat. *med-ius*].

θύρηφιν, 'outside,' locative in sense.†

239. ἔκτοθεν, &c., 'outside the deep yard' is the natural meaning, but then what was the object of driving them home at all? Some propose to take αὐλή here as equivalent to σπέος (but cf. 182-186), others, with more probability, to take ἔκτοθεν separately, and αὐλῆς as (partitive) gen. of place. Some read ἔντοθεν, 'within,' both here and at 338, a very probable correction, as ἔκτοσθεν is certainly wrong at 235. The yard is here called βαθεία, but at 185 ὑψηλή, see note on βαθὺ λήιον, 134.

* Thus we have καὶ οἱ, 249, ἀτάρ οἱ, 360, ὅττι ἐ, 402, and even a short vowel lengthened by position in ἀπὸ ἔο, 398. ἐοῖ occurs as well as οἱ. In the plural forms σφεῖς σφε and σφι 48, the influence of the σ has hardened *F* into φ as in the poss. pronouns σφός and σφέτερος. All the Epic forms of this pronoun should be studied.

† This -φι(ν) represents an old suffix, -bhi, (appearing in the Lat. *ti-bi*, *si-bi*, *i-bi*, &c.) Its uses in Homer are three (1) the instrumental and comitative dative e.g. βίηφιν, 406. (2) the locative, as θύρηφιν. (3) the gen. chiefly, but not solely, as representing the abl., usually with prep., e.g. ἐκ στήθεσφιν, Il. 2. 388. It is used either in sing. or plur., with or without a prep., but not with words denoting persons, exc. θέοφιν. It is appended even to an adj., cf. κρατερῆφι, 476.

240. θυρεόν, disyll. by synizesis, 'a doorstone,' conn. with θύρα. Polybius uses the word for a *shield*.

[ἀείρας, Epic weak aor. part. of ἀείρω (ἀεργῶ) Att. αἶρω].

241. δύο καὶ εἶκοσ', a number frequently used in Homer's hyperboles, cf. Il. 15. 678, and 23. 264. Cf. 209 n.

242. τετράκυκλοι, the first two syllables must be scanned long. Many texts read τεσσαράκυκλοι, which removes the difficulty.

οὐδῆος, gen. of οὐδας, 135, conn. with οὐδός 'threshold,' (Att. ὀδός) and ὁδός 'road,' from root ἐδ, Skr. *sad*, 'to go.'

ὀχλίσσειαν, weak aor. opt. of ὀχλίζω, 'to heave,' conn. with ὀχλέω, from root ὀχ or ἑχ, whence Lat. *vehō*.

243. ἡλίβατον, 'hard,' 'rigid,' according to the most probable etym. which connects it with ἄλιψ 'a rock,' originally perhaps 'moistureless,' from which Plato's ἀλίβαυτες, applied to 'the dead,' may be derived.*

244. [δῖς, Epic acc. pl. for δῖας.]

245. κατὰ μοῖραν, 'in order;' for κατὰ cf. 44.

ἔμβρυον, (βρύω) 'her young,' generally used of the young *unborn*. For ὑπ' . . . ἦκεν (tmesis) cf. Theocr. 9. 3, μόσχως βωσὶν ὑφέντες.

246. θρέψας, 'having curdled,' orig. 'thickened,' that being the earliest meaning of τρέφω. Fig-tree juice was used for rennet, cf. Il. 5. 902, sq.

247. 'He collected it together and deposited it in wicker baskets,' cf. παρσοί, 219. The meanings of ἀμάω in act. and mid. differ so much (cf. ἀμῶεν, 135), that some regard them as distinct verbs; but probably 'gathering' is the one fundamental notion. ἐπαμήσατο is used, Bk. 5. 482, in this sense. Curtius gives the root as μα (Lat. *me-to*, &c., Eng. '*now*') taking the *a* as prothetic.

248. ὅφρα οἱ, &c., 'that he might have it to take and drink, and it might serve him for supper,' cf. 234. πίνειν is inf. of purpose, cf. Bk. I. 262, ὅφρα οἱ εἴη τοὺς χρεῖσθαι χαλκήρεας.

250. σπεύσε πονησάμενος, 'had busily performed, cf. πασσάμεθ,' 87 n. The main fact is expressed by πονησάμενος, and σπεύσε is used much in the same way as λαβεῖν, τυχεῖν, and φθάνειν with part., though it may take acc., cf. Bk. 19. 137.

* Seiler and others explain it 'smooth,' from root λιπ in λίπα, ἀλείφω, &c., cf. λῖς, Bk. 12. 64, while Buttm. took it as 'precipitous,' connecting it with ἀλιταίνω and βα root of βαίνω (ἡ ποιεῖ τινὰ ἀλιταίνειν τῆς βάσεως).

τὰ δ' ἔργα, a double app. hiatus. For δ cf. 28, while *ἔργον* is proved by Germ. *Werk*, Eng. *work*, by forms like ἔ-οργα, and compounds like ἀ-εργός, παν-οργός for παν-εργός. The verb ἔρδω or ῥέζω is from same root. So 310, 343, cf. 295.

251. καὶ τότε, cf. 171, 59 n.

[ἔλπετο, Epic and Ionic for ἤρετο impf. of ἔρομαι or εἶρομαι.]

252. These four lines are also addressed by Nestor to Telemachus Bk. 3. 71-74. Such questions were asked of strangers habitually and as a matter of course, cf. Thucyd. 1. 5.

ὑγρά, 'watery,' conn. with Lat. *uv-idus* for *ugv-idus*, *umor*, &c., not with ὕδωρ.

[κέλευθα, and -οι occur in Hom. as pl. of κέλευθος.] πλέω in Homer is only trans. in this phrase.

253. ἦ . . . ἦ, direct double question, cf. 175 n.

κατὰ πρῆξιν, 'on some business,' 'trading enterprise.' The *ι* is due to arsis.

μαψιδίως, (μάψ), 'idly,' goes with οἶά τε ληιστῆρες.

[ἀλάλησθε, Epic perf. of ἀλάομαι, whence ἀλώωνται (254) cf. ἀρώωσιν, 108].

254. οἶά τε, equivalent to οἶα, 'like,' cf. ὅς τε, 187.

[ὑπέρ, Epic form of ὑπέρ, cf. εἰν, 392].

τοί, relative use of article, with τε, cf. 78 n.

255. παρθέμενοι, 'hazarding' their lives. Cf. παρθέμενοι κεφαλὰς, Bk. 2. 237, and for the 'apocope' ἀμβαίνειν, 178 n.

256. ἡμῖν . . . δεισάντων, a similar irregularity occurs at 458, οἱ . . . θεινομένων. According to Merry, the gen. in these passages closely approaches the absolute use, which occurs (perhaps) at 390. It might also be taken as depending immediately on the noun e.g. ἦτορ. For αὐτε cf. 266 n.

[κατεκλάσθη, only part of κατακλάω found in Homer].

257. βαρύν, last syll. lengthened in arsis. See n. on ἦπαρ, 301.

258. καὶ ὥς, 'notwithstanding.' Observe the accent of ὥς in this combination. So also οὐδ' ὥς.

[προσέειπον, cf. ἔειπον, 171].

259. [ἀποπлагχθέντες, cf. παρέπлагξεν, 81].

261. οἴκαδε, not elided, because of *j* in ἰέμενοι, cf. note on ἐφέηκε, 38. Hiatus after ἰέμενοι permitted by caesura, cf. 210.

ἄλλην ὁδόν, &c., 'by another path and other ways,' i.e. than the

right one. Some explain it as merely another form of the expression *ἀλλυδὶς ἄλλη* (458) 'by various paths and ways.' The acc. of *motion along*. Possibly *κέλευθα* in 252 is similar, and *πλείτε* intrans.

262. *που*, 'I ween,' often used in *conjectures*.

[*μητίσασθαι*, only the fut. and weak aor. of *μητιόμαι* are used, the pres. and imperf. being supplied by *μητιάω*.]

263. *λαοί*, 'men of war,' used here as it generally is in the *Iliad*. The commoner sense in the *Odyssey* is simply 'people,' without any reference to war.*

εὐχόμεθ' εἶναι, 'we avow ourselves,' a very common phrase in Homer, cf. 519, 529. Synzesis in *Ἀτρεΐδεω*.

264. *τοῦ*, relative use; 'whose fame under heaven is nowadays the greatest.'

265. *τόσσην γάρ*. Acc. to later usage *γάρ* would be omitted—'So great a city did he sack utterly,' cf. *τόσσον γάρ*, 499.

[*διέπερσε*, cf. *ἔπραθον*, 40. Both strong and weak aor. of this verb are used in Epic].

266. *δ' αὖτε*, 'on the other hand,' in contrast with him.

κιχανόμενοι, to be taken absolutely,—'lighting here, we came to these thy knees.' For the acc. cf. *τὸν . . . ἰκάνοι* (333) so 477, 507.

[*γούνα*, Epic. and poet. plur. of *γόνυ* (for *γόνυα*, *γόνυα*). *γούνατα* is also used in Epic, Att. *γόνατα*.]

267. *εἴ τι πόροις*, for the ellipse cf. 229 and 349 n. *αἶ κε* with subj. is similarly used in Bk. 3. 92 *τὰ σὰ γούναθ' ἰκάνομαι, αἶ κ' ἐθέλησθα*, &c.

[*ξινήιον*, Epic form of *ξείνιον* (229) or *ξένιον*.]

καὶ ἄλλως, 'even otherwise,' i.e. give any other gift than the *ξείνια*, or special allowance to strangers.

268. *δωτήνην*, formed from *δο*, root of *δίδωμι*, by a suffix, like Lat. *dos*, *dot-is*, 'dowry.'

ἥ τε, &c., 'as is the due of strangers,' (B. L.) So *ἡ θέμις ἀνθρώπων πέλει* Il. 9. 134. More usually *θέμις* occurs with dat. of the person, cf. Bk. 14. 56, or without person, cf. *ἡ θέμις ἐστί* Bk. 3. 45. *ἥ* refers both to *ξείν.* and *δωτ.* but is probably attracted to gender and number of the pred. *θέμις*.†

* The most probable etym. is Bernhardt's, who makes the original form *κλαφοί* from *κλύω*, (whence also *κλέος* for *κλεφος*, 264) equiv. to Lat. *cluentes*, 'retainers,' and the very frequent Epic use of the plural is well explained by this.

† This construction is even commoner in Lat. than in Gk. Mayor

269. [αἰδέο, Epic contr. for αἰδέο, Attic αἰδοῦ. Cf. εὔχεο 412.]

[εἰμέν, Epic for ἐσμέν. Cf. εἰς (also ἐσσί) for εἶ, 273.]

270. For the 3 spondee ending cf. 78.

271. ξένιος, 'the stranger's god.' Strangers are 'reverend,' αἰδοῖοι, as such, whatever their personal characters.

ὀπηδεῖ, 'accompanies.' ὀπηδός 'companion,' Att. ὀπαδός conn. with ὀπάζω ὀπάων, is from a verbal stem ὀπαῖ, formed from root ἐπ, 121.

272. ἐφάμην. The act and mid. of φημί are used indifferently in Epic. Cf. φάσθαι, 504.

273. [εἰλήλουθας, Epic for ἐληλυθας.]*

274. ὅς . . . κέλει, 'who dost bid me.' A Roman could say *qui iubet* (causal subj.) [κέλει is for κέλεσαι, Att. κέλει, pres. indic. cf. μαίνει, 350.]

[δεδίμεν, infin. of perf. δεῖδια, Att. δέδια, (δεῖδω cf. 176) formed by adding term. -μεν for -μεναι to stem δειδι, as ἔστα-μεν from shorter stem of ἔστηκα.]

[ἀλέασθαι, also ἀλεύασθαι, (F) cf. ἀλεύαμενος (277) with indic. ἠλεύατο, a non-sigmatic weak aor. like ἔχευα, 210, ἔκηα, 231. The pres. is ἀλόμαι or ἀλεύομαι.]

275. Διός, gen. with ἀλέγειν, as in 115.

276. ἐπεὶ ἦ, often written incorrectly ἐπειή.

The Cyclops' prayer in 528-535 and the remarks of the other Cyclopes, 410-12, show that this is only braggadocio.

277. [πεφιδόμην, Epic redupl. aor. opt. from φείδομαι.]

278. [σεῦ, also σέο, σεῖο, σέθεν, Epic contraction for σοῦ, cf. ἐμεῦ μεν, 20.]

279. 'But tell me where thou didst moor thy well-built ship on coming here.' Cf. εἴσω πάντες ἔχον νέας Bk. 10. 91. For accent of εἴφ' (εἰπέ) cf. λεύκ', 77 n. and for absence of F cf. 452 n.

compares τοῦτο πηγή καὶ ἀρχὴ κινήσεως Plat. Phaedr. 245 E. with Cic.'s translation, *hic fons, hoc principium est movendi*, Tusc. 1. 53 (ch. 23.)

*In this peculiar form the auxiliary *υ* of the secondary stem ἐλ-υθ is organically lengthened (or intensified) like a radical vowel, the 2nd or intermediate stage appearing in fut. ἐλεύ-σομαι (as root πνυ is raised to πνευ in πνεῦμα, and σπεύδω to σπουδή, cf. αἰδοῦ 3 n.) The root of ἔρχομαι (for ἔρ-σκομαι) is ἐρ alternating with ἐλ, whence ἐλυθ is formed.

280. ἦ . . . ἦ, cf. 175 n.

[δαίω, Epic subj. of strong aor. pass. ἐδάην, from root *δα*, whence the causative δι-δά-σκω. Cf. θείω for θῶ.]*

281. ἐμὲ δ, &c. 'But he deceived not me, experienced as I was.' Mayor well explains εἰδ. πολλά as 'knowledge of the world,' comparing Odysseus's words, Il. 19. 219, 'I was born before thee and know more.'

282. ἀποῤῥον, 'back,' from ᾤψ (314) and ὄρ (ὄρνυμι) or ἐρ (273), root of ἔρχομαι and Lat. *erro*. Cf. παλιν-ορσος.

283. νέα, monosyll. by synizesis. Cf. κρέα, 347.

[κατέαξε, weak aor. of κατάγνυμι, root *fav*, Skr. *bhang*. Cf. ἐφέηκεν, 38. ἦξε is only once found in Homer.]*†

284. [ὑμῆς. from ὑμός, an Epic. equiv. for ὑμέτερος.]

πείρασι, 'borders,' from πείραρ, conn. with πέρα.

285. ἐκ πόντου, may be taken with the verb, 'carried it thither from the sea,' or with ἄνεμος 'a wind from the sea bore away the wreck,' as Mayor takes it, cf. πλημυρὶς ἐκ πόντοιο, 486.

[ἐνεικέν, Att. ἤνεγκεν, differs from the aorists in -κα (cf. 38) because *κ* is part of the root *ένεγκ*-. It is an aor. in -α like εἶπα or ἔειπα, both having forms in -ον.]

286. τοῖσδε, hiatus, cf. ἡδεῖα, 210.

αἰπὴν 'sudden,' 'utter,' of material things 'steep.'

288. ὁ γε, the subject repeated from ὁ δέ with emphasis to mark the contrast between the two acts, so at 554.

ἐπὶ . . . ἵαλλε, tmesis, so σὺν . . . μάρψας, 289, ἐκ . . . ῥέε 290, διὰ . . . ταμών, 291.

289. ὥς τε, equiv. to ὥς alone, as ὃ τε or ὅς τε to ὅς (187), οἷά τε to οἷα (254), &c. Cf. 292.

[ποτί, Epic for πρὸς, cf. ἐνί, 11.]

290. χαμάδις, 'to the earth,' an adv. from the stem *χαμα*, seen in *χαμαί* and *χαθαμός* cf. 25 n. The ending -dis implying *direction*, occurs also in ἄλλυδις, cf. 261 n. *χαμάζε* is also found:

* Curtius says the correct form is probably *δαήω*. A plur. form *δαῶμεν* occurs Il. 2. 299. The subj. in -ειω occurs in Epic verbs like *τίθημι*, with stems ending in *ε*.

† Curtius considers this root and *φραγ* (*ῥήγνυμι*) to be the only instances in which an original *φ* or *bh*, which is proved by the kindred languages, has been weakened to *f*, cf. note on ἀπορήξας, 481.

291. *μελεῖστί*, 'limb by limb' *i.e.* 'piecemeal.' Curtius explains this form as the locative of an obsolete noun-stem. In MSS. and old editions *διαμελεῖστί* was written as one word. For *διᾶ* cf. 44.

ὀπλίσσατο, 'he made ready, from *ὀπλίζειν*, cf. 39 n. Conn. with *ὄπλον*. Most edd. have *ὀπλ.*, but Aristarchus the great Alexandrian critic read *ὀπλίσσατο*.

292. *ὀρεσίτροφος*, cf. *ὀρεσκῶς* (155) the latter compound being formed (in the usual way) from the pure stem *ὀρες*, the former from a particular case-form, here the dat. plur. Cf. *οὐδενόσ-ωρος*, *δουρι-άλωτος*, &c. (called 'improper' compounds).

293. *ἐγκατα*, 'the inwards,' *i.e.* both greater and smaller intestines. No sing. in use. Etym. doubtful, perhaps from *ἐν* and *κάς*, an old word for 'skin.' The acc. depends of course on *ἦσθι*, since *οὐδ' ἂπ.* is parenthetical. Mayor compares *ὥς μένει* . . . (*οὐδ' ὑπεχώρει*) *Δινείαν*, Il. 13. 476.

τῇ, before *σ*, probably to be explained like the lengthening before liquids, cf. 44 n, 39 n, 299 (*κατᾶ*).

The Laestrygones too are described by Homer as cannibals, Bk. 10. 116, 124.

294. *ἀνεσχέθομεν*, 'we held up,' cf. 527. [A peculiar aor. form of *ἀν-έχω*, infin. *σχεθέειν* from a strengthened stem *σχεθ*, parallel to the pres. forms in *-θω*, *e.g.* *θαλέθω* (*θάλλω*) *ἀμυνάθω* (*ἀμύνω*).]

295. *σχέτλια*, app. hiatus, cf. 250. For *ὀρόωντες* cf. 129.

ἀμηχανίη, &c., 'we were at our wits' end' (B.L.) *ἀμηχ.* implies both 'perplexity' and helplessness.

296. *μεγάλην* . . . *νηδύν*, 'his vast maw.'

297. *κρέ*, cf. *κρέατα*, 162 n. For *ἔδων* cf. 75.

ἐπ' . . . *πίνων*, 'drinking thereto,' the usual word for drinking after a meal.

ἄκρατον, Epic for *ἄκρατον* (*κεράννυμι*, cf. 9).

298. *τανυσσάμενος*, 'extending himself,' [*τανύω* Epic for *τείνω*, cf. *τετάνυσται*, 116].

διὰ μήλων, either simply 'among his sheep,' or as Merry explains, 'along the whole length of the flock' (unbroken extension).

300. *ἄσσον*, adv. compar. of *ἄγχι* 'near.' The root is *ἀχ* or *ἀγχ*, and *ἄσσον* (for *ἄχιον*) is formed from the shorter, *ἄγχι* from the longer (nasalized) form.

ὀξύ, for app. hiatus cf. *ἐρύσσας*, 99 n.

301. [*οὐτάμεναι*, strong aor. infin. from *οὐτάω* (also *οὐ ἄζω*). *οὐτα* occurs as 3rd per. sing. indic].

80i, &c., 'where the midriff holds (enfolds) the liver.' Seiler explains ἔχουσι 'supports.'

ἥπαρ, (full stem ἥπαρτ, ρ being lost in other cases) is shown by Lat. *jecur*, Skr. *jakrt*, to be a case of labialism, cf. ἐνίσπω, 37 n.*

302. χεῖρ', &c., 'feeling for the place with my hand.' Some explain 'grasping the sword, &c.' For accent of χεῖρ' cf. λεύκ', 77 n., and for the elision εἴρεσθ', 13 n.

[ἐπιμασσάμενος, weak aor. part. of ἐπιμαίομαι, 441. The ὁς is accounted for by the caesura and stop].

ἕτερος . . . θυμός, 'my second thought.'

303. αὐτοῦ, 'on the spot,' cf. 194.

[ἄμμες, Epic and Aeolic for ἡμεῖς. Again at 321. The acc. ἄμμε occurs 404. A dat. ἄμμι is also found.]

δλεθρον, cognate acc.

304. δυνάμεσθα. cf. ἐθεύμεσθα, 218. Imperf. because a *continuous* state of inability.

θυράων, gen. of remotion (ablative gen.) Cf. σηκῶν (227), ἄντρον, 312.

305. προσέθηκεν, 'he *had* set there,' cf. πασσάμεθ', 87 n.

307-344. *Next day four more are similarly devoured, and Odysseus plans revenge.*

308. κλυτά, 'goodly,' 'famous,' from root κλυ, whence κλύω, κλέος (for κλέφος) Lat. *clueo*, &c. cf. 263 n. Some translate 'noisy.'

311. σὺν δ' cf. 289, and for δέ in apodosis cf. 57 n. 182.

* The explanation of labialism is that a 'parasitic' F or v, arising after a κ or γ transformed those letters into π or β and then disappeared, or, as Curtius expresses it: 'The labial spirant *v* affected a preceding *k* or *g* in such a way that these letters fled from the throat to the lips, but on becoming *pv* and *bv* they expelled the spirants themselves, and simple *p* and *b* were left.' Frequently Latin shows us the first stage of this change, *i.e.* the combination *qv* or *qu* for *k*. Thus root *ak* becomes *equ-us*, Gk. ἵππ-ος, (by-form ἵκκος). Other examples of labialism occurring in this book are ἔειπον, root *feh*, Lat. *vox*, *voc-o*; ἐνίσπω, root *ép*, *σеп*, Lat. *in-sece*; ἔπομαι, root *ép*, *σеп*, Lat. *sequ-or*; λείπω, root *lip*, Lat. *linqu-o*; πέμπτος, Lat. *quintus*; ὀπωπή, ὄμμα, &c., root *ḡp*, Lat. *oc-ulus*; τρέπω, root *trep*, Lat. *torqu-eo*; βαρύς, Lat. *gravis* for *garv-is*. Those words only are mentioned which have undoubted Latin equivalents with the guttural; many more can be proved from Sanskrit and other languages.

δὴ αὖτε, 2 syll. This kind of synizesis (between two words) is called 'synecphonesis' (συνεκφώνησις) so μὴ οὐ frequently form one syll. in Tragedy.

312. ἀντρον, hiatus at caesura cf. 210, 261, 300.

313. [ρήδιως, Epic and Ion. for ῥαδιως. The suffix διο-s has arisen probably from jo-s, the δ being parasitic, and the true stem is ῥηι- or ρα- as is shown by the comp. and superl. of the adj. ῥήτερος, ῥήτατος, or ῥήιστος, Att. ῥᾶων, ῥᾶστος.]

314. ὥς εἰ τε, &c., 'as if he set the lid on a quiver,' cf. ὥς τε 289 n. ὥς εἰ occurs again with the opt. Bk. 10. 416, ὥς εἰ πατρίδ' ἰκοίαιτο, and 420, ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα. It does not seem necessary to supply τις with some editors.*

315. πολλῇ δὲ ῥοίζῳ variously rendered, 'with frequent whistle' (Merry), and 'with loud whoop' (B. L.) The call is represented in Eur. Cycl. 49 by ψίττα (ψύττα), and in Theocr. 4. 46 by σίττα.

πρὸς ὄρος, 'towards the hill,' cf. βορέην, 67.

316. λιπόμην, sometimes used passively in Homer, cf. πολλοὶ δὲ λίποντο, 'many were left,' Bk. 4. 495. Similarly ἐσχόμην.

βυσσοδομεύων, 'inventing in the depths of my heart,' lit. 'building in the depth' (βυσσός-δέμω). Only used in Od., always in bad sense, cf. 4. 676, 8. 273.

317. τισαίμην sc. νιν. 'I might requite him' (τίνω) cf. 479, and for the constr. of εἰ, the note on εἰ μοι, &c., 229.

319. 'now there lay a great club of the Cyclops by a sheep-pen.' γάρ does not here introduce a *reason* as usual, but an explanatory clause, cf. 425 where the same formula is followed by such a clause without γάρ. The main sentence does not begin till 325. Line 432 is quite similar.

ῥόπαλον, from root ῥεπ or ῥρεπ in ῥέπω &c. (Lat. *repens*) so that μέγα is regular, cf. note on ἀπορήξας, 481.

320. ἐλατύνειν, at 382 ἐλάινον. Cf. αἰγέος (196) and αἰγείος, ἀθέμιστος (106) and ἀθεμίστιος 189.

ἔκταμεν (ἐξέταμεν) 'he *had* cut,' cf. 87 n.

321. αὐανθέν, 'when seasoned,' αὐαίνω from αὔω.

τὸ μέν, observe the recurrence of the particle, as the same object is referred to. So at 325 τοῦ μέν.

* ὥς εἰ is used also with the subj. and part. in the Iliad, and sometimes with a subst. cf. νέες ὠκείαι ὥς εἰ πτερὸν ἢ νόημα, Od. 7. 36.

[*ἑίσκομεν*, also *ἡίσκομεν* impf. of *εἶσκω* or *ἴσκω*, for *ῥεῖσκω* from root *ικ* or *ῑκ*, whence *ἐφίκει*, 190.] Translate 'we likened it in size to the mast of a dark twenty-oared vessel.'

322. *ὅσον θ'*, &c., a brachylogy for *τόσσον εἶναι ὅσος τέ ἐστιν ἰστός*. The accusatives are due to attraction. Cf. 325, *ὅσον τ' ὀργυιαν*. Mayor compares the Attic *οἷφ σοι ἀνδρί* &c.

ἑικοσόροιο, the initial *ε* is an evidence of *F* cf. *ἀνὰ εἴκοσι*, 209 and *ἀέξετο*, 56 n. The syll. *-ορ-* presents the root *ἐρ* (in *ἐρέσσω*, cf. 33 n. and 55 n.)

323. *φορτίδος*, (*φέρω*) 'a ship of *burden*.'

[*ἐκπεράα*, cf. *περώωσι*, 129. This is also a case of assimilation, but it is 'forward' instead of 'backward,' the *α* assimilating the following *ε*, according to rule; in *περώωσι* the *α* is assimilated by the *ω*. Similarly *εἰσποράσθαι* for *-άεσθαι*, 324.]

324. *μῆκος . . . πάχος*, acc. of reference, cf. *αὐδὴν*, 4. The subject of *ἔην* is *ρόπαλον*. *εἰσορ.* an infin. mid., used as acc. by 'synecdoche' with the adj., to show in what respect the adj. is applicable to its subject; cf. Goodwin, § 93, 2.

325. *ὅσον τ' ὀργυιαν*, attraction &c., cf. 322. *ὀργυια* syncopated from *ὀρόγυια* (*ὀρέγω*, 'to stretch') was the length of a 'stretch' with the arms extended, so a 'fathom.'

326. *ἀποξύναι*, (*ὀξύνω*, *ὀξύς*) to 'fine it down' (B.L.) Buttmann emended *ἀπο-ξύναι* 'to smooth,' because Odysseus says in 327 that he himself sharpened it. But the use of *ἐξαποξύνας* in Eur. Cycl. 456, strongly confirms *ἀποξύναι*.

327. *ἐγὼ δ' ἐθώωσα*, 'while I sharpened.' *θωόω* seems to be conn. with *θοός*, which is applied to islands, Od. 15. 299, and explained *ὀξεῖαι*, 'pointed.' Possibly it is not from the same root as *θοός* 'swift' (*θέω*).

328. *ἐπυράκτεον*, (*πῦρ*, *πυράζω*) either 'made it glow,' or 'hardened it.' Probably not conn. with *ἄγω*.

κῆλέω, 'burning' (*καίω*, root *καφ*) always disyll. by synizesis in Homer.

330. 'which was scattered in exceeding great abundance down through the cave' or 'in the depths of the cave,' a rather uncommon use of *κατά* with gen. Cf. Bk. 12. 93.

[*κέχυτο*, this short form of stem *χυ-* appears also in the adj. *χυτός*, &c. Cf. *ἐγχείη*, 10].

μεγάλ', adverbial neut. pl., cf. *μέγα*, 44. It is almost always applied to *sound* in Homer, hence Ahrens emended *σπεῖος . . μέγα*.

ἤλιθα, conn. with *ἄλις*. With *μεγάλα* it intensifies *πολλή*.

331. πεπαλάσθαι, 'to cast,' perf. mid. belonging in sense to πάλλω, but in form to some verb παλάζω (not found). Cf. κλήρω νῦν πεπαλάσθε, Il. 7. 171. This reading is due to Aristarchus; the MSS. have πεπαλάχθαι, but παλάσσω 'to sprinkle' could not bear the sense required.

332. ὅς τις τολμήσειεν, &c. In spite of the app. irregularity in the tense, this seems to be fixed as a dependent question by the very similar passage, Il. 3. 317, κλήρους πάλλον . . . ὀππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος. The opt. in the indirect question represents the subj. in the direct, and thus the aor. is accounted for. The actual question was τίς τολμήσῃ, (*deliberative* subj.)*

ἐμοὶ σὺν. This position of a monosyll. prep. is not found in Attic. Cf. χειρῶν ἐξ, 512.

333. τριῖναι, &c., 'to turn it about in his eye.' Mayor remarks that in art Polyphemus is variously depicted with one, two, or three eyes, but in Homer he has but one.

τόν, demonstrative, cf. 78 n. So οἷ (334) τοῖσιν (335) but τοῦς relative. For the acc. cf. 266 n.

ἰκάνοι. For the opt. cf. πίνοιεν, 208 n. The primary sequence would be τίς τολμήσῃ . . . ὅταν ἰκάνῃ.

334. ἄν κε, these equiv. particles occur together six times in Homer, cf. ὅφρ' ἄν μὲν κ' ἀγροῦς ἵομεν, Bk. 6. 259. ἄν . . . ἄν frequently occurs in Attic, but never in Homer. 'Those men were drawn whom I *myself* (καὶ . . . αὐτός) should have wished to choose.'

335. τέσσαρες, a clear case of 'dentalism,' as Curtius calls the change of an original guttural into a dental. The Skr. *katvaras*, Lat. *quattuor*, leave no doubt that *k* was the original sound.†

* Similarly in Thucyd. i. 25, ἐπήρουντο εἰ παραδοῖεν would naturally be translated 'they asked whether they *had* surrendered' (if the subjects of the two verbs were different) but the context shows it is 'whether they should surrender,' the direct question being παραδῶμεν; cf. κλήρω νῦν πεπαλάσθε διαμπερές, ὅς κε λάχῃσιν, 'whoever is drawn,' Il. 7. 171, a passage which suggests another possible, but very improbable explanation of the text. Cf. Goodwin, § 71.

† In the form πίσυρες, which also occurs in Homer, the Umbrian *petur*, and our 'four,' labialism has taken place. The explanation of dentalism is similar to that of labialism (301 n.) A parasitic *j* arose after the guttural, transforming it first into a 'palatal' and then into a dental, and finally disappearing. In the case of the particle τε which is clearly identical with Skr. *ka*, Lat. *que*, Curtius gives the steps as κε, κῖε, τῖε, τε. Thus τ arises from κ, and δ but

ἐλέγμην. 'I counted myself,' strong aor. mid. without 'thematic' vowel, cf. inf. -λέχθαι, part. λέγμενος. This λέγω has both meanings of 'lay,' and 'count,' 'choose,' even in the same forms, thus λέκτο 'he counted,' in Bk. 4. 451, but 'he lay' in 5. 487. For μετά cf. 346 n.

336. ἑσπέριος, 'at evening'; for use of adj. cf. 452, ἡέριοι (52), τεταρταῖος ἦλθεν, 'he came on the fourth day.' &c. The Lat. *vesper* proves F at the beginning of this word.

338. ἔκτοθεν αὐλῆς, cf. 239 n. The same difficulty reappears here, and some editors read ἔντοθεν. For πάντα μάλα, cf. 238.

339. 'either from some presage, or even a god so bade him.' Note the change from part. to indic. τι is not elided, cf. τι οὖν in Tragedy.

340=240. 341-344=244-245, 310-311.

345-397. *At night he intoxicates the Cyclops with strong wine and bores out his eye with a red-hot stake.*

346. κισσύβιον, 'an ivy-bowl,' either made of ivy wood or adorned with an ivy wreath in carving. Cf. σκύφος κισσοῦ, Eur. Cycl. 383. The word is used of a mixing bowl in Bk. 14. 78, and 16. 52, and of a drinking-cup in Theocr. 1. 27. In a modern Gk. dialect κισσοῦβι means a milk-bowl.

μετὰ χερσίν, 'in my hands,' lit. 'between.'*

For μέλανος, cf. 196, and πίε οἶνον, 347.

347. τῇ, 'take,' always followed by another imperat. without conj. It is from the root τα or ταν, occurring in τείνω, &c. Lat. *tendo* and *teneo*. The plural τῆτε never occurs in Epic.

far more frequently ζ, i.e. δσ, from γ. (This latter change is sometimes called 'zetacism.') Other examples occurring in this book are the interrog. and indef. pronouns τις, Skr. -kis, Lat. *quis*; πέντε (cf. πέμπτος in note on 301) the τ of which has arisen from κ, cf. Skr. *pañcan*, Lat. *quinque*; τίω and τίνω are also from a root κί, appearing in Skr. &c., but in this case there is no certain equiv. in Latin. ζ appears in ἄζομαι for ἀγχομαι, ῥέζω for φρεγγώ from root *ferg* meta-thesised, while in ἔρδω from same root the j has quite fallen out and left δ alone. Cf. θερμαίνονται, 376 n.

* μετὰ with gen. never occurs in Homer; with dat. it means 'between' or 'among,' cf. μετὰ τοῖσιν 'among them,' 335, πύματον μετὰ, &c., 'last among,' i.e. 'last of,' 369.

φάγες, here and in 352, ἔρεξας, we should naturally expect the perf. rather than aor.—‘thou *hast* eaten’—‘*hast* done.’*

κρῆι, mon osyll. by synizesis, cf. 162 n.

348. ἐκεκεύθει, virtually imperf., cf. ὀρώρει, 69. νηῦς, monosyll. ‘what kind of drink this was which our ship held.’

349. λοιβήν, probably means a libation to be poured out to the Cyclops as to a god, σοί being emphatic, though some explain it of the customary libation in honour of a departing guest, cf. Bk. 13. 50-52.

εἰ μ' . . . , πέμψεις, ‘if perchance thou wouldst send me, &c.’ Cf note on εἰ μοι . . . δοίη, 229. Ameis describes these as ‘sentences of *wish*,’ their meaning being doubtless similar, but the analogy of the subj. with αἶ κε, pointed out at 229, shows that they are quite distinct from the true opt. of wish, with εἴθε or εἰ γάρ, which occurs at 523.

350. σὺ δέ, &c. ‘thy madness is *now* (-ετι) past bearing’ (ἀν- ἐκτός from ἔχω).

352. ἀνθρώπων πολέων [Epic gen. pl. of πολὺς] ‘of the many men there are.’

[ἔρεξας, weak aor. of ῥέζω, for *φρεγγῶ*, stem *φρεγ* for *φεργ*, cf. *φεργα*, 250, and the collateral form ἔρδω (*φέρδω*, for *φεργ-ῶ*). For the tense cf. 347.]

353. [ἔδεκτο, 3rd per. of ἐδέγμην (513) a strong aor. without thematic vowel from δέχομαι, cf. ἐλέγμην, 335.]

[ἦσατο, weak aor. mid. of ἦδομαι, only found here. ἦδομαι does not occur again in Homer.] For etym. cf. ἄσμενοι, 63.

354. ποτόν, cf. ποτήτος, 87 n. [αὐτῆς Epic for αὐτῆς.]

355. δός μοι, &c., ‘give it me again of thy grace,’ (B.L.)

[τέόν, Epic for σόν as τοί for σοί, 14 n.]

ὄνομα, Epic and Ion. for ὄνομα, not elided before *φειπέ*, cf. *ἔειπον*, 171. This fuller form is a trace of an original ὄ-γνο-μα (prothetic ο) since the compounds of Lat. *nomen*, as *co-gnomen*, &c., prove an initial *g*, and a connection with root *γνώ* (*γι-γνώ-σκω*, *γνο-σco*, &c.)

* This use in primary sequence is parallel to that noticed on 87, where *πασσάμεθα* is ‘we *had* tasted’ (historical sequence.) Cf. also *σπεῦσε* (250, 310, 343), *ἐμπλήσατο* (296), &c. It occurs not only after the temporal particle *ἐπεί*, as in these cases, but even after the relative, cf. *ὃν προσέθηκεν* (305). The action is simply referred to the past without more exact specification; usually it is one *just completed*.

356. ὃ κε, &c., 'whereat thou mayest rejoice,' a relative clause expressing purpose. Cf. φάρμαχ' ἃ κεν παύσῃσι μελαινάων ὀδυνάων, Il. 4. 191. As far as form goes, it might also be a conditional rel. clause, but the sense, 'what boon soever thou delightest in,' would not suit, as the Cyclops does not give Odysseus his *choice* of a boon. Nitsch approves of the less supported reading χαίροις, perhaps making the sentence an apodosis.

357. ζείδωρος (ζειαί-δωρέομαι), 'corn-giving.'

ἄρουρα (ἄρώ), 'the field,' so 'the earth.'

358=111.

359. τόδ', referring vaguely to οἶνος, since ἀπορώξ is also masc. Merry compares τὸ μὲν οὖ ποτ' ἐρωεῖ, Bk. 12. 75, where τό refers back to νεφέλη.

ἄμβροσις, 'ambrosia,' lit. 'immortal (food).' This and the conn. words ἄμβροτος, &c., retain the μ which has been lost in βροτός, for μροτος, the β being auxiliary like δ in ἀνδρός.*

ἀπορώξ, (cf. συνέχες, 74) usually written ἀπορρώξ from ἀπο-ρήγνυμι, (481) an 'off-set' or 'arm' of a river, cf. Bk. 10. 514, so here 'a rill' (B.L.) or 'sample.'

360. ἀτάρ, cf. οἱ, 234 n. Here οἱ should regularly be short before αὖτις, being in thesis. φοῖνον as usual, cf. 373-4.

361. ἔδωκα φέρων, 'I bore and gave it.'

ἀφραδίησιν (φράζω) 'in his folly,' dat. of *manner* or *circumstance*. Cf. ἀιδρείησιν Bk. 10. 231. The word is nearly always plural in Homer.

362. 'but when the wine had stolen round the Cyclops' senses' (Merry). φρένας is a limiting acc. of the part affected; the constr. with double acc. being a σχῆμα καθ' ὅλον καὶ μέρος.

περὶ . . ἤλυθεν, tmesis, cf. Il. 10. 139.

364. αὐτάρ, coming with a question equiv. to 'well then.'

365. ὥς περ ὑπέσθης, 'as thou didst promise.'

366. Οὔτις. 'Noman,' a feigned name, the purpose of which appears at 408-410. To make it sound like a proper name, the acc. is formed Οὔτιν, not Οὔτινα.

* μροτ stands for μορτ by metathesis, cf. Lat. mors, mort-is, mor-ior, and the root is μορ or μερ. Some explain the word as not a substantival fem. of adj. ἀμβρόσιος (494) but as an abstract subst. 'immortality.'

ὄνομα, the caesura and stop have to account both for the hiatus and the *ā*. Cf. 302.

πίματῶν, caesura. The word is acc. to Curtius an Aeolism for ποσ-μα-τος, related to Lat. *post*, &c. For μετά, &c., cf. ἦς, 28 n., and μετὰ χερσίν, 346 n.

371. ἦ, impf. of ἦμι (which only occurs in Aristoph.) ἦν δ' ἐγώ and ἦ δ' ὅς are common in Attic. Lat. *aio* is connected.

ὑπτιος, 'on his back,' Lat. *sup-inus*, conn. with ὑπό, *sub*.

372. ἀποδοχμώσας (δόχμιος), 'bending to one side.' Rendered by Verg. *cervicem inflexam posuit*, Aen. 3. 631.

καδ . . . ἦρει, 'overcame him,' tmesis. Cf. ἀμβάλειν, 178 n.

ὑπνος, for συπ-νος, cf. Skr. *svap-nas*, Lat. *som-nus* for *somp-nus* (nasalised) also *sopor*, Old Eng. *swevene*, 'to dream.'

373. [φάρυγος, Epic gen. of φάρυγξ, for φάρυγγος.]

[ἐξέσσντο, cf. 236 n. The shorter form σύτο makes it probable that ἔσσντο is really the aor. mid.]

374. ὁ δ', &c., explained by Merry as a 'paratactic' clause (20) giving the reason for what precedes, not as a mere repetition. We should expect γάρ in later Greek.

οἰνοβαρέων, [Epic for -έων,] verb formed from adj. οἰνο-βαρής.

375. τὸν μόχλον, cf. 78 n., τὴν νῆσον (146) and 378 n.

ὑπὸ σποδοῦ, in later Gk. the acc. would be used with a verb of motion, as here, the dat. with a verb of rest. But cf. Bk. 5. 346, ὑπὸ στέρνοιο τάνυσσαι.

376. θερμαίνοντο, the regular mood in hist. sequence.*

For εἰως cf. εἰος 233 n. App. hiatus before ἔπειεσι, cf. ἔειπον, 171 n.

377. μοι, ethical dat. cf. 42 n.

ὑπὸδείσας, usually written ὑποδδείσας, for ὑποδφέσας, cf. θεουδής, 176 n.

[ἀναδύη, 'might steal away,' (B. L.) Epic strong aor. opt. of ἀναδύω.]†

* θερμός and its cognates θέπος θέρομαι, &c., are the only certain instances of θ arising from an original gh (cf. note on τέσσαρες, 335.) The orig. root *ghar* appears in Skr., but in Lat. has been transformed to *for*, in *formus* 'hot,' *fornus* and *fornax*. Cf. Gothic *varmjān*, whence our 'warm.' Cf. θειωμένον, 459 n.

† We should from analogy expect -δν-ίη (cf. θε-ίη, δο-ίη, &c.) and so Thiersch reads, but the form occurs elsewhere, e.g. δύη, Bk. 18.

378. ὁ μοχλὸς ἐλαῖνος, 'it, the stake of olive.' The position of ὁ, which would be impossible in Attic, shows that its use is attributive, cf. τὰ μῆλα ταναῦποδα (464) and 78 n.

379. ἄψεσθαι, 'to take fire,' the pass. generally used in this sense. Cf. ἔδμεναι, 476 n.

διεφαίνετο, 'was beginning to glow,' 'growing red-hot,' lit. 'becoming transparent.' Both here and at 353, αἰνῶς simply means 'excessively.'

380. [ἐγών, Epic and Doric for ἐγώ, occurred also at 88, 98].

381. [ἐνέπνευσεν, 'breathed into us,' weak aor. of ἐμ-πνέω (πνέω) cf. ἔπλευσα from πλέω]. θάρσος, also θράσος by metathesis.

383. ἐγὼ δ', &c., 'while I raised aloft kept twirling it, as when a man bores ship timber with a drill, and the others below keep it turning with a strap which they hold at either end, while it ever runs on continually.' The simile only applies to the relative positions of Odysseus and his men (above and below), not their respective operations. The μοχλὸς of course had no strap. For ἀερθεῖς some texts have ἐρεισθεῖς 'pressing on it,' the reading of Aristarchus.

384. τρυπῶ, apparently opt. of τρυπάω (for τρυπάοι). But ὥς and ὥς ὅτε in similes are usually followed by the subj. (without ἄν) or indic. *not* the opt. in Homer. Cf. ὥς δ' ὅτ' ἀνὴρ . . . βάπτῃ, 391. Hence Draco read τρυπᾷ and Ameis proposes τρυπῶν, supplying δινεῖ from δίνεον above.

385. τρυπάνω, a 'drill' or 'auger' requiring more than one to work it. τέρετρον was the name of a smaller instrument like a gimlet, Bk. 5. 246.

ὑποσσεύουσιν, observe the σσ. σείω appears to have begun with σφ originally, and this may account for the double letter, cf. the vulg. ὑποδδείσας, 377.

386. ἐκάτερε, from ἐκάτερος, as ἐφύπερθεν from ἐπὶ-ὑπέρ.

387. ἐν ὀφθαλμῷ, goes of course with δινέομεν, 'we seized the fire-pointed stake and twirled it in his eye.'

388. περιῤῥέε, the doubling is not due to the fact that the augment should be here, cf. the part. καταῤῥέον, Il. 5. 870. It is explained by the root being originally σρν, cf. ἔρριψεν, 398 n.

τόν, the stake—'the blood flowed about the hot stake.' Ameis and others read ἰόντα for ἐόντα.

348; 20. 286, and ἐκ-δύμεν Il. 16. 99, where Hermann proposed -δύμεν. Old editions read ἀναδύη. Cf. also φύη, Theocr. 15. 94, δαινύτο, Il. 24. 665.

389. 'And the heat singed his eyelids and brow all around as the eyeball was consuming, and its (οἱ) roots swelled to bursting in the flame.' ἀμφί adverbial.

εἶσεν. εἶω, αὔω, and Lat. *uro* (*us-si*. &c.) are from root *us*, cf. note on ἦω, 26.

390. γλήνης καιομένης is quoted as an instance of the true gen. abs. which rarely occurs in Homer, cf. Διός γε διδόντος, Bk. 1. 390 (Merry and Riddell's note), also 1. 404. It might however be a gen. depending on ἀντμή, which, except in its literal sense of 'breath,' is usually accompanied by πυρός or some such word to define and explain it.

σφαραγεῦντο (cf. 128 n.) generally explained 'crackled,' but it seems best to preserve the same translation here and at 440.

391. χαλκεύς, 'a smith' generally, for he works in iron. The etymology of the word shows that copper (or bronze) was the earlier known and worked metal, as is clear from the far more frequent allusions to it, cf. χαλκήρεσιν, 55. For ἡ σκέπαρνον cf. note on ὑλήεσσα, 24.

392. εἶν, cf. εἶνι (417), ὑπεῖρ (254).

βάπτει, hence βαφή was the technical term for the tempering of metals. For the mood cf. τρυπῶ, 384 n.

ἰάχοντα, 'hissing.' The *ā* of μέγала is due to an initial *F*. Merry points out that where ἰάχω has its *ι* lengthened by the augment, the *F* disappears, so δ' ἰαχε (395) μεγάλ' ἰαχε, Bk. 2. 428. The part. agrees with πέλεκυν only. For the use of μέγала cf. 330 n. μεγάλ' ἦπνευ, 399.

393. φαρμάσσων, 'tempering it,' properly, 'drugging,' 'treating with curative herbs,' from φάρμακον.

τὸ γάρ, sc. βάπτειν. Mayor explains αὐτε thus; "Iron is the strength of a man (Il. 3. 62); tempering *again* (in its turn) is the strength of iron." Ameis says it refers to the iron having been *first* placed in the fire. [αὐτε, weaker form of αὐτις (354), Epic for αὐθις].

394. σίζ', 'hissed,' a word evidently formed by 'onomatopoeia' from the syllable σι, cf. σίζω from σῖ, γρύζω from γρῦ, οἰμώζω from οῖμοι, 395.

395. σμερδαλέον, &c., 'he raised a loud and dreadful cry,' cognate acc. with ᾤμωξεν.

396. δὲ δέσαντες, cf. 236.

αὐτὰρ δ, for accent of δ cf. τοί, 44 n.

397. ὀφθαλμοῖο, with ἐξέρυσσε cf. ἀντροῦ ἐξήλασε, 312.

398-412. *Polyphemus appeals to the other Cyclopes, but deceived by the false name Οὔτις, they give no help.*

398. ἔρριψεν, conn. with ῥέπω, cf. ῥόπαλον, 319 n. περίρρεε, 388 n.

ἀπὸ ἔο, cf. ἴνα οἱ, 234 n, ὅτι ἐ, 402. χερσὶν may either be joined with ἀλύων 'raging with his hands,' i.e. throwing them wildly about, as Mayor explains, or with ἔρριψεν, ἀλύων being simply 'distraught.'

399. μιν ἀμφίς. Here ἀμφίς is a prep. with acc. (= ἀμφί) 'round about him,' cf. Ποσειδήμιον ἀμφίς, Bk. 6. 266. It is also used in Homer with dat. (once) and with gen. but its common use is adverbial.

400. [σπήεσσι, cf. σπέεσσι, 30].

ἄκριας, 'heights' from ἄκρις, but only found in this form. The root is ἀκ in ἄκρος, Lat. *acus*, *acuio*, &c. This use of διά with acc. is un-Attic and poetical.

ἠνεμοέσσας (ἄνεμος), 'windy.' The η appears too in ὑπήνεμος, &c., it is an Ionic lengthening, cf. ἠνορέη (ἁνήρ).

401. αἰόντες, αἰώ (root *df*) usually has the sense of 'hearing' as here; it also means 'to feel' and 'to know.'

402. περὶ σπέος, with ἰστάμενοι.

ὅτι ἐ κήδοι, 'what ailed him,' the regular pronoun and mood for indirect question after the imperf. εἶποντο. [Cf. εἶπετο, 251]. So προΐειν πένθεσθαι οἱ τινες εἶεν, 88. [ὅτι Epic for ὅτι as ὅπη (457) for ὅπη].

403. τίπτε, syncopated Epic form of τί ποτε. It usually means 'why on earth,' as in 494, but here it goes most suitably with τόσον ἀρημένος, 'what great distress of thine is this that thou didst so cry out?' Cf. τίπτ' ἔτι μείζον . . . ἔργον 'what still greater deed,' Bk. II. 474.

ἀρημένος, an Epic perf. part., no other form of verb in use. Generally accompanied by a dat., cf. ὑπνω καὶ καμάτῳ ἀρημένος, 'overcome by, &c.,' Bk. 6. 2. Etym. doubtful, some refer it to ἀρή 'ruin,' others to an obsolete ἀρέω conn. with βαρύς or ἀραιός, others to ἀράω equiv. to ἀράσσω.

βόησας. The root *gu* in Skr. and kindred languages proves that both βοάω and Lat. *bov-are re-bo-are*, &c. have undergone labialism, cf. note on ἦπαρ, 301.

404. [ἄμμε, acc. pl. for ἡμᾶς, cf. ἄμμες, 303 n.]

[τίθησθα, Epic imperf. ind. for ἐτίθης, cf. the Attic ἦσθα and οἶσθα].

405. ἦ μή . . . ἦ μή, 'can it be that . . . or can it be that, &c.' A double direct question like 253 (cf. also 175 n). ἦ μή is used like ἄρα μή in Attic, Lat. *numquid*.

ἀέκοντος, [Epic for ἄκοντος] with σευ (278).

406. σ' αὐτόν, 'thee thyself,' to be distinguished carefully from the Attic σεαυτόν (reflexive) which does not occur in Homer, though the pers. pronouns with αὐτός can be used reflexively, e.g. ἐμοὶ αὐτῷ, 421.

κτείνει, 'is trying to slay thee,' cf. εἴ τις σε . . . κτείνει. Soph. Oed. Col. 993. Observe that δόλω ἢ βίῃφι forms one expression, 'by craft or violence'; if another member of a disjunctive question were introduced we should have ἢε. Cf. θύρηφιν, 238 n.

408. The ambiguity in οὐδέ as well as Οὐτις is evident. Polyphemus says 'Noman is slaying me by craft, *and not* by force,' (cf. 216.) His friends hear 'No man is slaying me by craft *nor* by force.

409. πᾶσα πτερόεντ', 'winged words' (flying like an arrow) common expression in Homer.

410. οἶον ἐόντα, 'in thy loneliness.' The next line is not, in point of sense, a regular apodosis to this. We should rather expect 'then we cannot help thee.' μή τις stands regularly for οὗ τις in the protasis.

411. [νοῦσον, Epic and Ionic for νόσος, cf. μοῦνος, ξείνος.]

ἔστι, equiv. to ἔξεστι. Διός, 'sent by Zeus,' a gen. of *origin*. For ἀλέασθαι cf. 274.

412. [εὐχεο, Att. εὐχον, cf. αἰδεῖο, 269.]

ἀνακτι, really φάνακτι, so the hiatus is only app. cf. 440.

413-472. *At dawn Odysseus and his comrades, by means of the rams that go out to pasture, elude the Cyclops, and escape to their ship.*

413. [ἔφαν, Epic for ἔφασαν, cf. μέγεν, 91. This -ν for -ντ only occurs in non-thematic historic tenses.]

414. ὥς, elliptical—'to see how, &c.

μητις ἀμύμων, 'my clever counsel.' ἀμύμων, (which Curtius regards on account of the ν as an Aeolic word, conn. with μῶμος 'blemish') is often applied to persons either in the sense of 'blameless,' or merely 'handsome.' There may be a pun intended in μητις, which answers to the μή τις of the Cyclopes (410) as Οὐτις to οὗ τις.

415. ὠδίνων, (ὠδῖς) commonly explained 'suffering as if in travail,' but acc. to Schenkl 'writhing.' ὠδῖς is variously referred to ὀδύνη and δίνη.

416. ψηλαφών, 'groping,' most probably to be referred with Curtius to root ψαλ, whence ψάλλω, cf. Lat. *palpare*. Doederlein supposes an adj. ψηλός from ψάω, combined with ἀφή from ἀπτω. Join ἀπὸ . . . εἶλε.

417. εἰνί, (rare) doubtless formed (by a kind of 'anticipation') from ἐνί (11) and itself shortened to εἰν, 392.]

[πετάσσας, weak aor. part. of πετάννυμι, Epic πίτημι.]

418. 'to catch, if he might, any one that was going forth with his sheep,' (B. L.) Cf. εἴ μοι . . . δοίη, 229 n.

[δεσσι, also οἴεσι (Bk. 15. 386) and δέισσι, cf. 184 n. In this form only the ι of the stem is displaced by the F].

[θύραζε, the suffix -ζε (cf. Ἀθηνᾶζε χαμᾶζε) is distinct from δέ (58) the latter being almost always added to a case-form, the former to the word-stem. Curtius explains the ζ as arising from j, and would compare these forms with dative or locative forms elsewhere].

419. οὔτω, to be taken with νήπιον, while ἐνὶ φρεσὶ accompanies ἤλπετο. ἔλπομαι, &c., conn. with Lat. *volūp volūp-tas*, &c., the F being proved by the forms ἔ-ολπα, ἐ-έλπετο.

420. ὅπως . . . γένοιτο, 'how all might be for the very best.' (B.L.) Cf. φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται, Bk. 13. 365.*

ὅχ' ἄριστα. The adv. ὅχα, probably conn. with ἔχω, cf. ἔξοχα, 551, (acc. to some with δξύς) meant orig. 'prominently' and is only used with ἄριστος, cf. 432. For the abstract use of the neut. pl. ἄριστα Merry compares οὐκέτι φυκτὰ πέλοντο, Bk. 8. 299.

421. εἴ τιν' . . . εὐροίμην, 'if perchance I might discover,' cf. 229 n.

θανάτου, ablative gen. acc. to Ameis. ἐταίρων λύσις would be a possible obj. gen. ἐμοὶ αὐτῷ, reflexive, cf. 406 n.

422. ὕφαινον, 'I wove' a very common metaphor in Homer, esp. with the words δόλους and μῆτιν. Cf. the use of ῥάπτω, 'to stitch,' and so 'to contrive,' e.g. σφιν κακὰ ῥάπτομεν, Bk. 3. 118. It is probable that even ὕμνος (for ὕφ-μνος) is conn. with root ὕφ; it would thus mean a 'web' of song. Cf. the name ῥαψῳδοί.

423. ὥς τε, &c., 'as a man will for his life' (B.L.) cf. Lat. *utpote*. [For ἦεν cf. ἐνέην, 164 n].

425. διες, only found here as a dactyl, apparently owing to the F after ο allowing the voice to dwell on the syllable, cf. σῦννεχές (74). Aristarchus wrote οὔιες. This line and the next are parenthetical or explanatory, cf. 319 n.

δασύμαλλοι, 'thick-fleeced,' δασύς conn. with Lat. *densus*.

* This constr., ὅπως or ὥς, with subj. in primary and opt. in hist. sequence, after verbs of *pondering* or *considering*, is common in Homer. In Attic the fut. ind. and fut. opt. are used, rarely the subj. or other tenses of opt. Cf. also 554.

426. ἰοδνεφές, 'violet-dark,' from ἶον (ἵον Lat. *vio-la*, hence no hiatus) and δνόςφος, conn. with γνόςφος and κνέφας (168). The γ of γνόςφος is softened from the orig. κ, and the δ has arisen by the influence of the ν.

εἶρος, for φεῖρος or φέρως 'wool,' Lat. *vellus*. Hence the compound εἰροπόκος (443). The Attic (dim.) form is ἔριον.

427. ἀκέων, 'silently,' an adj. probably connected with ἦκα, ἀκήν from a root ἀκ, seen in ἀκέομαι.

[ξυνέεργον, imperf. of ξυνέργω or ξυνεέργω, cf. ἔρχατο, 221 n].

λύγιοις, 'withies,' properly the *agnus castus*. Conn. with Lat. *ligare*.

428. τῆς ἐπι, for ἐπὶ ταῖς (relative). Note the anastrophe.

ἀθεμίστια, cf. 189 n.

429. σὺν τρεῖς, &c., 'taking three together,' a tmesis. Most texts have σύντρεις, cf. ξυνεείκοσι, Bk. 14. 98.

αἰνύμενος, cf. αἰνυμένους, 225. -ōs justified by stop and caesura. συναίνυμαι also occurs Il. 21. 502.

430. [ἔτην, imperf. dual of εἶμι, showing the simple root ἔ. So in the pl. ἔ-μεν, ἔ-σαν, while the first sing. is ἦι-α].

[σώοντες, from σώω an old form of σώζω].*

432. γάρ, exactly similar to the γάρ in 319 (see n.) The line is explanatory, cf. also 425 n.

[ἔτην, cf. ἐνέτην, 164]. For ὄχα cf. 420.

433. κατὰ . . . λαβών, tmesis, 'having laid hold of.'

λασίην . . . ἐλυσθείς, 'curled beneath his shaggy belly.' The acc. with ὑπό gives notion of extension, cf. παρὰ θῖνα, 46. ἐλύω from root *fel*, whence ἐλιξ (46) cf. Il. 24. 510.

434. κείμεν, 'I lay,' peculiarly used for 'I hung.'

αὐτάρ, &c., 'and having turned over I held on firmly by my hands to the wondrous fleece with patient heart.'

άώτου, conn. with root *āf* 'to blow' (ἄημι, &c.)

435. νωλεμέως, 'firmly,' also 'continually,' like νωλεμές (prob. neut. from adj. νωλεμής.) Etym. very doubtful. Duntzer refers to νη- and an adj. ὀλεμής (ὄλλυμι) so 'imperishably,' while Benfey suggests a connection with ἡρεμα 'quietly' (ρ often passing into λ). The adverb goes of course with ἐχόμεν.

* Hence also σώεσκον, Il. 8. 363, and with shortening σώωσι, Il. 9. 393. A still older form is σαώω, whence fut. σαώσω, aor. ἐσάωσα.

στρεφθείς, practically 'face upward,' as B. and L. translate. Some take it with *χερσίν* 'with my hands twisted in,' i.e. to the wool, but *χερσίν* is emphatic enough with *ἐχόμενῃ*, since the others were held on by the withies.

[τετληότι, with indic. τέτληκα, τέτλα-μεν, cf. γεγά-ασι, 118 n].*

438. νομόν δ', (νομόνδ') cf. βουλευτόν δέ (58) σταθμόν δέ, 451.

ἐξέσσοντο, a real hiatus, as *ἴαροσιν* cannot be proved.

439. θήλειαι, the fem. is used κατὰ σύνεσιν, since μῆλα precedes. We may supply *οἶες καὶ αἰγες*.

[ἐμέμηκον, imperf. of *μηκάομαι* (whence *μηκάς*, 124) formed apparently either from perf. μέμηκα, or from a new present-stem].

[ἀνήμελκτοι, (ἀν-ἀμέλγω). For the η cf. ἀν-ήκεστος (ἀκέομαι), ἀγ-ήνωρ, 213 n.]

440. οὔθατα, from οὔθαρ, identical with Lat. *uber*, Eng. 'udder.' Cf. ἐ-ρυσθ-ρός and *ρυθ-er*, 163 n.

σφαραγεύντο, 'were swollen to bursting,' cf. 390. The plural can hardly be explained here as in 109 and 222. Cf. Bk. 10. 223. No hiatus, cf. *ἄνακτι*, 412.

441. ἐπεμαίετο, cf. ἐπιμασσάμενος, 302.

442. [ἔσταδων, indic. ἔστηκα, ἔστα-μεν. Cf. 435].

τὸ δέ, explained by next line, 'but this in his folly,' &c.

443. ὥς οἱ, &c., 'how that my men were bound beneath the breasts of his thick-fleeced flocks' (B.L.) Nitsch and others read ὥς οἷ, 'how that they,' to supply a subject to δέδεντο. With our reading οἱ is an ethical dat. (cf. μοι, 42, 447), and the subject of δέδεντο must be understood, cf. the second explanation of ὥς εἰ τε . . ἐπιβείη, 314.

εἰροπόκων, from εἶρος—πέκω (Lat. *pec-to*) cf. 426.

444. μῆλων, partitive gen. with ὕστατος, cf. 432.

445. 'cumbered with his wool, and the weight of me and my cunning' (B.L.) Merry, after Nitsch, describes λάχνῳ καὶ ἐμοί as a kind of hendiadys, 'by me sticking to his wool,' because the ram could not exactly be cumbered with his own wool. But possibly it is meant that the wool was unusually thick and heavy (cf. 432, and *θεσπεσίῳ*, 434) and now he carried Odysseus as well.

* The lengthening to η, cf. κεκοτηότι (501) τεθνηώς, τετιηώς, &c., is due to compensation, the suffix -οτ being originally -φοτ, as the fem. -νια arose from -υσια, -φοσια.

πυκινά, adv., cf. πυκινῶς ὑποθήσομαι, Bk. I. 279. πυκνός is frequently applied in Homer to the mind and mental operations, e.g. with φρένες, νοῦς, βουλή, &c., in the sense of 'wise.'

447. κριέ, probably from κέρας, as if κεραιός. μοι, dat. eth., cf. 443. [ἔσσο, 2nd sing. strong aor. or plupf. mid., cf. ἀπ-εσσόμεθα, 236 n].

The commentators remark that in the Iliad Hector, Achilles, and Antilochus are represented addressing their horses.

448. πάρος . . . ἔρχεαι, 'of old thou wast not wont to go.' πάρος frequently occurs with the pres. in Homer, as πάλαι in Attic, and *duidum* in Latin.

λelaiμένος . . . οἶων, 'lagging behind the sheep.' The gen. with λείπεσθαι, on the analogy of verbs denoting *comparison*, e.g. ἡσῶσθαι, occurs again in Homer, viz. Il. 23. 523, Ἀντιλόχου λείπετο. In Od. 8. 125, we have οἱ δ' ἐλίποντο (without the gen.) meaning 'the others were left behind in the race.' Note οἶων disyll. usually οἷων trisyll. (441-3).

449. πολύ, adverbial, so πολλά, 465.

νέμει, 'didst graze on' (pres. mid.) Contrast the act. νέμων (233), 'shepherding.'

450. μακρὰ βιβάς, 'with great strides,' an expression generally used of heroes, cf. Bk. II. 539. [βιβάς redupl. pres. part. from the root βα (βαίνω) formed as if from βίβημι, cf. ἰστάς. A present βιβάω was formed by a change to the thematic conjugation].

451. σταθμόν δέ, cf. νομόν δέ 438 n. From root στα (ἵ-στη-μι,) &c. cf. Lat. *sta-bulum*.

λιλαίει, cf. λιλαιομένη, 30.

ἀπρονέσθαι, this lengthening of a syllable for metrical purposes is frequently found in Homer, chiefly in long words, where it is necessary on account of several short syllables occurring together.*

452. ἐσπέριος, cf. 336. νῦν αὖτε, 'now on the contrary.'

πανύστατος, cf. πανυπερτάτη, 25. Supply εἰς (273) or ἀπρονέει.

* Thus θυγάτηρ has θυγατέρεσσι, and ἀθάνατος, ἀκάματος are regularly used. The reason is different in συνεχές, cf. 74 n, and κατάνευων, 490. The Scholiasts actually had different technical names for lines containing these artificially lengthened syllables, according to the particular positions in which they occurred (see Merry and Riddell on Bk. 12. 423.)

ἦ, here asseverative—‘surely.’ σί γ’ is pathetic. Observe the absence of *f* in ἀνακτος.*

455. πεφυγμένον, perf. mid. here followed by acc. as at Il. 6. 488, while at Od. 1. 18 the gen. is found. The latter constr. implies deliverance from troubles, &c., in which one has actually been involved; the former keeping clear of them altogether, as Merry shows.

456. ποτιφώνῃς, ‘endowed with speech,’ for the form cf. ποτιδόρπιον 234. Properly adj. in -εις are derived directly from substantives, e.g., αὐδήεις. But Merry compares βαθυδινήεις and ἀμφιγυήεις for the irregularity. Ahrens reads with some MSS. ποτὶ φωνήεις.

457. ἐπεῖν, infin. of purpose, cf. πίνειν (249) and οὐδέ τις ἔστιν . . ἀμῦναι, Il. 24. 489. [ὅππῃ, ‘where,’ Epic for ὅπῃ.]

ἡλασκάζει, ‘is skulking from,’ conn. with ἀλέασθαι (411). An intensive form, like ἀκούαζομαι, 7. Elsewhere intrans. so Bekker reads ἡλυσκάζει.

458. τῷ, ‘then,’ introducing the apodosis. [So La Roche always writes this adv. not τῷ, cf. 479.]

* The student must have remarked already that even in the words which undoubtedly possessed *f*, it is a movable letter, and may be ignored at pleasure; indeed, its recognition (in the permission of app. hiatus and the lengthening of short syllables by position) is probably an Epic licence, based rather on its former existence in the older literature (from which sprung the Epics) than on its actual existence in the living language. (1) words used in this book both with and without *f* are ἴς, 538 and 71, ἐρύω, 99 and 77, οἶνος, 163 and 362, ἕκαστος, 114 and 164, ἡδύς (σ*f*) 162 and 210, εἰδώς, 215 and 281, οἶκος, 35, and (οἴκαδε) 530, εἶπον, 355 and 279, ἔπος, 376 and 224, ἰάχῃ, 392 and 395, ἀναξ, 412 and 452, (cf. ἀνάσσει, 552.) (2) Other words used distinctly with *f* in this book are εἰκα, 190, ἔρυσθαι, 194, εἴκοσι, 209, the reflexive pronoun εἰ, &c. (σ*f*) 398, 234, 402, the poss. pron. ὅς (σ*f*) 34, ἔργον, 250, and ἰοδνεφές (σ*f*) 426. (3) A number of words also which are proved etymologically from Skr., Lat. and other cognate languages, to have begun with *f*, show no trace of it in this book, viz.:—ἴσος, 42, ἑταῖρος, 60, ἔρσαι, 222, ἄρνες, 226, and ἀρνείος, 444, εἰλίπους, 46 and ἐλύω, 433 (from root *fel*) εἶρος, 426 and εἰροπόκων, 443, ἦδομαι, (σ*f*) 353 ἔλπομαι, 419. (4) Other digammated words occur, e.g. ἐσπέριος 336, but in positions which do not allow us to determine whether *f* is present or not. In the case of some words mentioned under (1) viz.—ἴς, οἶνος, ἕκαστος and εἰδώς, the absence of *f* is only attested by the presence of paragoge *v*, but clearer instances occur in other parts of Homer.

ἄλλυδις ἄλλη, cf. note on ἄλλην ὁδόν, 261. The characteristic *υ* of the Aeolic dialect appears in ἄλλυδις, cf. ἀμύμων, 414.

459. *θεινομένου*, following οἱ, cf. the similar constr. of ἡμῖν . . . *δαισάντων* at 256 and note. 'Then should he be smitten, and his brains be dashed against the floor here and there about the cave, (B. L.) *θείνω* is conn. with Lat. *-fendo* (*of-fendo*, &c.) and possibly with Skr. *han* for *ghan*, cf. note on *θερμαίνοιτο*, 376.

κάδ . . . *λωφήσειε*, 'should be eased.' For the tmesis &c., cf. 372. Mayor enumerates the different forms assumed by *κατά* through assimilation, viz.;—*κάγ*, *κάδ*, *κάκ*, *κάμ*, *κάν*, *κάπ*, *κάρ*.

460. *κακῶν*, ablative gen. with verb of *removal from*.

οὔτιδανός . . . *Οὔτις*, 'Noman nothing worth,' Hobbes.

461. ἀπὸ *ξο*, occurred already with same quantity, 398.

462. *ἐλθόντες* . . . *λυόμεν*, &c., 'when we had gone a little way from the cave and yard, I first loosed myself from under the ram,' &c. As Mayor remarks, the verbs in 463 are equiv. to *ἐλυόμεθα*, so *ἐλθόντες* is explained, though formally incorrect.*

ἡβαιόν, Attic *βαιόν*, here used adverbially.

464. τὰ *μῆλα*, &c., 'them, the long-stepping flocks,' cf. *μακρὰ βιβάς*,

450. Note the un-Attic positions of the art. and adj. as in 378.

ταναύποδα, from *ταναός* (*i.e.* *ταναός*, *τανυ* being enlarged from *ταν*, root of *τείνω*, &c) and *πούς*. The *υ* thus represents *ϕ*, cf. *ταλαύρινος*, where however the *ϕ* belongs probably to the second part of the compound. Distinguish *δημός* from *δήμος*.

465. *πολλὰ περιτροπέοντες*, often turning back,' to look. Two other explanations are offered (1) 'often doubling' to baffle pursuit (Nitsch), (2) 'often driving in,' sc. into a compact flock, for the purpose of taking them down to the ship (Merry). *ἐλαύνομεν* is imperf.

ἕφρ, 'until,' usually 'while' (56) cf. Lat. *dum*.

466. *ἀσπάσιοι*, 'a welcome sight.'

467. *τούς*, 'the others,' who had been devoured

στενάχοντο, 'they were proceeding to mourn.'

* Among the similar passages quoted, the most striking is *ἀμφω δ' ἐξομένω γεραρότερος ἦεν Ὀδυσσεύς* 'when they were both sitting Odysseus was the more stately,' Il. 3. 211. Somewhat similar is Od. 12. 73, οἱ δὲ δὺν σκόπελοι ὃ μὲν οὐρανὸν εὐρὺν ἰκάνει, followed by τὸν δ' ἕτερον at 101. In all the other instances quoted, both the classes into which the first subject is divided, are expressed in the nom., while here *ἐταίρους* is acc.

468. [εἶων, imperf. of εἶω. Of the twelve verbs in which the augment becomes *ει* instead of *η*, all but εἶω are proved to have begun with a consonant (*σ* or *φ*), see Student's Gk. Gram. § 236].

ἀνὰ . . . νεῦον, 'nodded back' in token of refusal or prohibition, the opposite of κατανεύω (490) which signified assent. With ὀφρῦσι however the verb may mean simply 'forbade,' by frowning, cf. ἀνένευε καρήατι, Il. 22. 205, where literal 'nodding back' is implied. Acc. to our punctuation κλαίειν depends on ἀνανεῦον, cf. ἀνένευσε . . . ἀπονέεσθαι, Il. 16. 252. The notion there however is rather 'refusing' a request than 'forbidding,' so the other punctuation seems better (with a stop at ἐκάστω) making κλαίειν depend on οὐκ εἶων, the clause ἀνὰ . . . ἐκάστω being thus a striking instance of parataxis, instead of ἀνανεύων, &c.

470. βαλόντας, (cf. βαλὼν ἐν νηὶ μελαίνῃ, Bk. 18. 84) implies haste, as the regular word for putting on board ship is ἐμβαίνω, used about sheep, Bk. 11. 4, (Merry).

473-542. *Odysseus repeatedly taunts the Cyclops, who hurls two great rocks, nearly swamping the ship, and invokes a curse from his father Poseidon.*

473. 'But when I was so far away that a shout' might (just) be heard,' lit. 'as far as a man makes himself audible by shouting,' for γέγωνε always means an audible cry. Supply *τις* as subject. Cf. notes on ὥς εἴ τε (314), ὥς οἱ, 443. Nitsch takes νηὺς as subject of ἀπῆν.

474. καὶ τότε', cf. 59 n.

κερτομοῖσι, 'with taunts,' an adj. used substantively, as μελιχίοισι, δνειδείοισι elsewhere. Probably conn. with κείρω; the old etymol. from κῆρ—τέμνω is quite exploded.

475. οὐκ ἄρ', &c., 'so he was no weakling whose fellows thou didst think to eat by main might, &c.' (B. L.) οὐκ belongs to ἀνάλκιδος. Mayor translates 'he could have been no weakling, whose comrades thou atest up,' apparently taking ἔμελλες not of the Cyclops' intention but in another frequent sense, as though the constr. had been οὐκ ἄρ' ἔμελλεν ἀναλκίς ἀνὴρ εἶναι οὗ ἐταίρους ἦσθιες, &c.

476. [ἔδμεναι, non-thematic pres. infin. of ἔδω, cf. ἔδοντες, 75.] The pres. and fut. infin. are used indiscriminately with μέλλω, cf. ἄψεσθαι 379, κινήσεσθαι, 477.

[κρατερῆφι, cf. note on βίηφιν, 406.]

477. καὶ λήν, 'even to the utmost.' Mayor compares καὶ κάρτα, Soph. Oed. Col. 65, and Lat. *vel nimis*. Cf. note on λιλαιομένη, 30. ἔμελλε, &c., 'were sure to overtake thee.'

478. αἶξο, 'hadst shame,' αἶξομαι for ἀγ-ζομαι from root ἀγ in ἅγιος ἀγ-νός, &c. Cf. note on τέσσαρες, 335.

479. ἐσθήμεναι, contrast this thematic pres. infin. from ἔσθω (later ἐσθίω) with the non-thematic ἔδ-μεναι from ἔδω. For the σ cf. Lat. *es-ca*, conn. with *edo*.

τίσατο, the various meanings and constructions of τίνω and τίνομαι should be studied. Generally speaking, the act. is 'to pay,' or 'make amends for,' the mid. 'to get paid,' 'get paid for,' 'exact payment from,' and so 'requite,' as here.

480. κηρόθι, a local adv. from κῆρ (κέαρ) cf. αὐτόθι, 29.

481. ἀπορήξας, usually written ἀπορρήξας. Cf. ἀπορώξ 350, for the ὀ before ρ.*

482. κυανοπρώριοι, (κύανος-πρώρη) 'dark-prowed,' a standing epithet of ships, like μιλοπάργος, 125.†

483. This line is so manifestly interpolated from 540 that I have bracketed it, quitting La Roche for once. If the rock fell 'in front of' the ship, it could not possibly graze the rudder, as the other did when thrown 'behind' the ship (μετόπισθε, 539) see 540 n.

484. ἐκλύσθη . . . ὑπό, 'heaved beneath.' κλύζω is from root κλυ whence κλύδων, 'wave' and Lat. *cloaca*.

485. ἡπειρον δέ, commonly written ἡπειρόνδε, cf. 58. τήν of course refers to the ship.

παλιρρόθιον, (πάλιν-ρόθος) 'dashing back' from the spot where the rock fell.

486. πλημυρίς, &c., 'a surge from the deep sea,' in apposition to κῦμα, and repeating the idea. πλημυρίς, conn. with πλῆθω, elsewhere has ῥ, and means 'flood-tide.'

θέμωσε, &c., 'and drove her to the shore.' θέμωσε only occurs here and at 542, and is much disputed. Probably it is from θε root of τίθημι (a noun θεμός is given by Hesychius) and means 'caused' her to reach, &c.

* Curtius holds that this lengthening (or doubling) in compounds and before initial letters was due originally to double consonants, since these can be proved to have existed in many cases, e.g. ἀπο-φρήξας, ἀπο-φρώξ and ἐπὶ φρηγμῖνι, 150 (ῥήγγυμι, root φραγ, being akin to Lat. *frango*) μέγα φρόπαλον, 319, σῦννεχές for συν-σεχες, 74 (cf. ὑπο-δφειςας, 377) but that by a mistaken analogy the license was taken in the case of words not possessing double consonants, thus, δέ νεφέεσσι, 68 and 145, δέ νύμφαι, 154, ἀλλὰ ρίω 191, δέ μέγα, 44, κέχυτῳ μεγάλα, 330, κατὰ μοῖραν, 245, κατ'ανεύων, 490. Cf. περιῖρρε, 388 n.

† Bekker shows that the correct spelling is πρώρη, not πῳήρη, since it is (like πρύμνη) the fem. of an adj. πῳῶρος for πρόερος, a comparative form from πρό (beside πρότερος, cf. πῳῶτος for πῳάτος) and νηῦς πῳήρη actually occurs Bk. 12. 230.

487. κοντόν (prob. κεντέω) a 'pole,' 'boat-hook.'

488. ὧσα παρέξ, 'thrust her out from the land,' by poling, because it was too shallow to row.

ἐποτρύνας ἐκέλευσα, 'roused and bade' (simultaneously), the dat. belongs to ἐκέλευσα.

489. ἐμβαλέειν, &c., Merry explains 'to dash into [the sea] with our oars.' Editors compare *incumbere remis*, which seems rather to resemble προπεσόντες, 490. [κώπης = κώπησι, Att. κώπαις.]

ὑπ' ἐκ . . . φύγοιμεν, equiv. to the later ὑπεκφύγοιμεν.

490. κρατὶ κατανείων, 'by nodding my head,' to be taken with ἐκέλευσα, as the command was not given in words, for fear of the Cyclops hearing, cf. 497. For κατὰ cf. ἀπορήξας, 481 n.

491. δις τόσσον, 'twice as far,' cf. 473, where it is said that they were only just within hearing. The inconsistency is hardly worth remarking.

ἅλα πρήσσοντες, 'making our way over (voyaging over) the sea.' This is probably the oldest meaning of πράσσω; it occurs with κέλευθον, Il. 14. 282, and more frequently with a part. gen. so πρήσσωμεν ὁδοιο, Il. 24. 264. Hence arose the sense of 'accomplishing' side by side with the material sense of traffic or commerce, cf. πρῆξις (253), passing into that of 'doing.'*

493. μελιχίους, 'soft,' conn. with our 'mild.' The verb μελίσσω is for μελιχῶ.

ἐρήτυον, 'sought to prevent me,' like προσηύδων, 'sought to address,' 492.

ἄλλοθεν ἄλλος, 'on every side,' cf. ἄλλυδις ἄλλη, 458.

494. τίπτ' ἔθελαι, some MSS. have τίπτε θελεις, but acc. to the best critics θέλω never occurs in Homer. Cf. 403.

ἐρεθίζεμεν, 'to provoke,' conn. with ἐρέθω, ἔρις, &c.

495. πόντον δέ, commonly πόντονδε, cf. 485.

496. καὶ δῆ, &c., 'and already we gave ourselves up for lost then and there' (Mayor). The aorist infin. for the fut. is peculiar.†

* The etymology of the word bears this out, since the *πρακ* of πράσσω (softened into *πραγ*) is an expansion of *πρα* in *πι-πρά-σκω*, which is again conn. with *περάω*, *πέριημι*, &c.

† It is occasionally found, not merely with words like *ἐλπομαι*, *ὑποσχνέομαι*, &c., which by virtue of their meaning refer to the future, so that no ambiguity results, but even with *νομίζω*, *οἶομαι* and *φημί*, e.g. *φάτο γὰρ τίσασθαι ἀλείτας*, Bk. 20. 121; *ἐνόμισαν . . . κρατῆσαι*, Thucyd. 2. 3. *οἶμαι γὰρ νιν ἱκετεῦσαι τάδε*, Eur. Iph. A. 462. In most of these instances the readings are corrected to the future by some critics. Cf. Goodwin, § 23, N. 2.

497. 'If he had heard any of us utter sound or speech' (B.L.) αὐδάω like γέγωνα (473), implying distinct speech. [τεῦ, also τέο, Epic for τινός]. Note that τευ ἤ form two short syll. by position.

498. σὺν κεν ἄραξ', 'he would have crushed.' ἀράσσω is no doubt akin to ῥήσσω, a later by-form of ῥήγνυμι.

δοῦρα, [Epic pl. of δόρυ, by metathesis for δόρυα, also δούρατα, cf. γούνα, 266], 'timbers,' a usual sense in Homer, cf. δοῦρ' ἐλάτης, 'planks of fir,' Il. 24. 450. Cf. also the Tragic use of δόρυ for 'ship,' Aesch. Pers. 411, &c.

499. μαρμάρω, 'stone' or 'boulder,' explained by Seiler as belonging to root μαρ 'to crush' (whence comes μάρναμαι 'to fight,' and possibly μύλος, Lat. *mola*, and other words for 'mill,' &c.), but usually referred to another root μαρ, seen in μαρμαίρω, 'to glisten,' μαρμάρεος and Lat. *marmor*. In Homer indeed it seems to mean rock of any kind, but in later writers particularly 'white stone,' Curtius). Here it is a subst., but in Il. 16. 735, an adj., with πέτρος.

ὀκρίεντι (ὄκρις equiv. to ἄκρις, 400, an Aeolism) 'rugged.'

τόσσον γάρ, &c., 'so far he hurls,' cf. τόσσην γάρ, 265. Note the absolute use of ἔημι.

501. [κεκοτηότι, cf. note on τετληότι, 435. This perf. of κοτέω only occurs in the participle].

502. [αὖ κεν, Epic for ἐάν or ἤν]. 3-spondee ending.

503. ἀεικέλιν (ἀ-φεῖκελος, ζοικα, &c.) 'unsightly.' Observe the double acc. with εἴρηται.

504. φάσθαι, infin. for imperat. common in Homer. Acc. to Aristotle, revenge is never complete till the offender knows by whom and why it is taken.

πολιπόρθιον (cf. 165) 'waster of cities,' usually πολίπορθος, cf. note on ἐλαῖνεον, 320.

505. Δαέρτεω, 3 syll. by synzesis.

507. ὦ, always accented so, when an expression of grief or astonishment, often with πόποι or μοι.

παλαιάφατα, (πάλαι-φημί) as θέσφατα from θεός-φημί. 'Ancient oracles have come upon me, cf. 477 for acc.

508. [ἔσκει, iterative tense from εἰμί].

μάντις (root μαν in μανία, μαίνομαι) 'a seer,' properly 'inspired.' *

* The μάντις is an interpreter of the will of Zeus or Apollo, by means of (1) dreams, (2) signs and birds, (3) sacrifices? (Mayor). These different classes were called respectively *ὀνειροπόλοι*, *οἰωνοπόλοι* and *θυσσκόοι*. Among the seers mentioned in Homer are Amphiaras, Calchas, Helenus, son of Priam, Halitherses, and Theoclymenus.

ἥύς, also εὖς, (whence the adv. εὖ or εὖ) 'noble.'

509. [ἐκέκαστο, plupf. of καίνυμαι, possibly from root καδ, but of uncertain etymology. Some connect it with καθαρός, Lat. *castus* for *cad-tus*, others with καίω.]

510. [κατεγήρα, a non-thematic aorist (infin. γηράναι) from root of γηράσκω.]

Κυκλώπεσσι, probably local dat. 'among the Cyclopes,' though some make it depend on μαντευόμενος.

511. ὀπίσσω, 'in the aftertime' (B.L.), also used of place. ὅς is here demonstrative, acc. to Ameis.

512. χειρῶν ἐξ, 'at the hands,' cf. ἐμοὶ σύν, 332

ἀμαρτήσεσθαι 'that I should lose,' epexegetis of τάδε πάντα. The verb is not used elsewhere by Homer in this sense. ὀπωπῆς conn. with ὀπωπα, root ὀπ in ὀψομαι, &c., cf. note on ἦπαρ, 301.

513. ἐδέγμην, 'I expected.' [Cf. ἐλέγμην 335, ἔδεκτο, 353.]

514. Cf. 214. Mayor compares the Italian epopee, in which the giants and magicians are represented as living in constant dread of some hero, fated to subdue them.

515. νῦν δέ, 'but as it is,' often used in stating the real fact, after a wish or false expectation has been expressed, cf. αἶθ' ὄφελος . . νῦν δ' ἄμα τ' ὠκύμορος καὶ οἰζυρὸς ἔπλεο, Il. I. 417.

ἄκις, 'a weakling,' from κίκυς 'strength,' referred by some to root of κίω, κίνυμαι, by Curtius to root κυ, κνέω, κῦμα, &c.

516. ἐδαμάσσατο, cf. for the tense πασσάμεθα, 87 n.

517. ἄγε δεῦρ', 'come hither,' cf. Lat. *huc age*, and note on εἰ δ' ἄγε, 37.

[πάρ . . . θέλω, Attic παραθῶ. For the diphthong cf. note on δαείω, 280. Curtius argues that η is probably correct in all these forms.]

518. πομπήν τ' ὀτρύνω, &c., 'and speed thy parting hence, that so the Earth-shaker may vouchsafe it thee,' (B.L.) At first sight πομπήν seems to follow δόμεναι and the other acc. ὀτρύνω, but the phrase πομπήν ὀτρύνειν is so common in Homer that δόμεναι, &c., should probably be taken as epexegetical.

519. εὔχεται εἶναι, 'he avows himself,' cf. 263. Observe πάις disyll. as often in Homer.

520. αὐτός, 'he himself,' or, 'alone.' αἶ κε, 502. Poseidon was actually worshipped at Tenos as the 'healer.'

523. αἶ γάρ . . . δυναίμην, 'would that I could.' αἶ γάρ and αἶθε are regularly used in Homer, as εἰ γάρ and εἶθε in Attic, with the opt. (but not with the secondary tenses of the indic.) in expressing a wish. 'Would that I could deprive thee of life and being and

send thee within the hall of Ais (Hades) as surely as even the Earth-shaker shall not heal thine eye.'

ψυχῆς, not so strong as αἰών. It sometimes means simply 'consciousness,' e.g. Il. 5. 696, τὸν δ' ἔλιπε ψυχὴ of Sarpedon fainting. At 658 he says ἔπειτά με καὶ λίποι αἰών, in prospect of his death.

524. εἶνιν, 'bereft,' for φένιν from a root *va* 'to lack,' whence Gothic *vans*, Skr. *ūnas*, 'in want of.'

[*Ἄιδος*, metaplastic gen. of *Ἀΐδης*, beside the regular gen. *Ἀΐδαο* or *Ἀΐδεω*, for a nom. *Ἄϊς* never occurs, nor does *Ἀιδης* (2 syll.) in Homer. *Ἀΐδης* (*ā-fid*) 'the Unseen.'

εἶσω, also ἔσω, from εἶς, generally used in Homer as here, *after* the acc. which really depends on the verb of motion. The later constr. with gen. only occurs twice in the Od., never in the Il.

525. ὥς, often used as here in introducing a strengthening clause after a wish cf. αὐτὸν γὰρ πῶς αὐτόν με μένος καὶ θυμὸς ἀνείη . . . ὥς οὐκ ἔσθ' ὅς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι, Il. 22. 348. In some instances e.g. Il. 13. 828 οὕτως or ὥς is introduced into the wish itself (in sense it must be supplied here) cf. the use of *sic* in Latin.

527. χεῖρ', for χεῖρῃ, cf. ἀνεσχέθομεν Διὶ χεῖρας, 294.

ἀσπερόεντα a mere standing epithet, as Merry remarks, for it was now day.

528. [κλῦθι, non-thematic strong aor. imperat. of κλύω. The only other similar form of this verb is mid. part. κλύμενος, though redupl. forms κέκλυθι, κέκλυτε occur. The indic. is thematic, ἔκλυον, 536. Cf. ἔγνω γυνῶθι, ἔβην βῆθι, ἔδυν δῦθι, &c.]

γαίηοχε, 'girdler of the earth,' from γαῖα and ὀχέω, ἔχω. Some explain 'possessor' or 'lord of the earth,' while others give quite a different etym. from γαίω—ὄχος, 'delighting in chariots.'

529. ἐτέόν, 'in sooth,' adverbial neut. acc. of ἐτέός from ἐς root of εἰμί, as is shown by the Skr. *sat-jas* 'true' (conn. with our 'sooth') from *sat*, originally *a-sant*, partic. of *asmī*, εἰμί. We should expect ἐτέός, since σ has been lost.

530. δός, like *da* in Latin followed by the acc. and infin. Mayor remarks that this is the regular form of prayer in Homer (1) an invocation of the god by some title of honour; (2) the ground of the claim introduced by εἰ; (3) the petition itself. Cf. Il. 1. 39, &c.

[οἴκαδ', equiv. to οἴκον δέ, but peculiar, as οἴκα is not an acc. form.]

531. An interpolation from 505, omitted by best MSS.

533. ἐκτίμενον, 'well built' (standing epithet.) κτίμενος is a non-thematic strong aor. part. from root κτι (κτίζω, &c.) Cf. 130. Note the absence of the prep. with the first noun οἴκον, and its presence with the second, γαίαν, a phenomenon often occurring in Classical Gk.; however, both constructions occur in Homer.

[ἐήν, equiv. to ἦν, *suam*, cf. note on ἦς, 28.]

534. ὀψὲ κακῶς, not 'wretchedly late' but 'late and wretchedly,' cf. εἰλίποδας ἑλικας for asyndeton. ἔλθοι and εὖροι are of course true optatives of wish.

ὀλέσας ἄπο, tmesis and anastrophe, cf. φυγὼν ὑπο, 17.

535. ἀλλοτρίης. Odysseus did actually return in a Phaeacian ship, Bk. 13.

ἐν . . . οἴκῳ. For the peculiar position of the prep. which usually is only separated from its case by particles or enclitic pronouns, cf. βαλέει δ' ἐν φάρμακα σίτῳ, Bk. 10. 290; τοῖον ἀνήλυθεν ἐκ δόρυ γαίης Bk. 6. 167. It cannot be explained as an inverted tmesis for ἐνεύροι, since that only occurs with disyll. preps. (Merry.)

537. [λᾶαν, for λᾶφαν, conn. with λείω, λευστός, &c., Attic λᾶς.]

538. ἐπιδινήσας, 'with a whirl.'

δὲ ἴν' cf. n. on ἴς, 71. 'He put forth a measureless strength,' (B.L.)

ἀπέλεθρον, 'immeasurable.' πέλεθρον is the Epic form of πλέθρον, meaning orig. 'a full (measured) distance,' cf. our 'measured mile,' since both words come from root πλα in πλέως, πίμπλημι, &c. The first ε in the Homeric forms is no doubt inserted, not original.

540. τυτθόν. With our punctuation this adv. goes with μετόπισθε, 'a little astern of the dark-prowed ship.' The old commentators joined it with ἐδεύησεν. δέ is sometimes found in the third place in Homer, but only when the first two words are in very close connection (Merry.)

ἐδεύησεν, &c., 'but he failed to reach the end of the rudder' or 'steering-paddle.' The οἶμιον (possibly from root οἶ in οἶσω) was acc. to Merry strictly the *handle* of the πηδάλιον or steering-oar, but here it seems to be used synonymously with it. See Merry's App. δεύω is no doubt conn. with δέιν 'to be obliged,' cf. the fut. of the latter δεήσει for δεήσει. Both are probably akin to δέω 'to bind.'

542. χέρσον, here the shore of the little island (τὴν νῆσον, 543, cf. 116) not of the land of the Cyclopes.

543-566. *They join the rest of the fleet at the island, and sail on.*

544. ἀθρόαι, 'together,' often written ἀθρόαι (Herodian), shows the copulative *a* (like ἄλοχος, 41) for original *sa*, meaning 'with.'*

545. [εἶατ' for εἶατο, Att. ἦντο plupf. of ἦμαι with impf. force.]

ὀδυρόμενοι, prothetic *o* probably, since δύρομαι and πάν-δυρτος occur.

ποτιδέγμενοι, 'expecting,' [non-thematic aor. part. of ἐδέγμην, 513.] The aor. part. with αἰεί is peculiar; it seems to have practically the force of a pres., perhaps because δεχόμενοι would be impossible in Epic verse.

* This *a* is found in other words, e.g. ἄ-πας, the breathing representing σ, ἄ-δελφειός ἄ-πεδος, &c., it sometimes appears as *o*, e.g. ὄ-πατρος.

546. ψαμάθοισιν, a poetical and expanded form of ψάμμος, cf. γνάθος from γένυς.

548. γλαφυρήs. γλάφω and kindred words are conn. with Lat. *glaber*, 'bald' or 'smooth.'

551. μήλων δαιομένων, 'in the division of the sheep,' a gen. abs. (cf. 390 n.) since a gen. depending on ἔξοχα is usually either ἄλλων or πάντων.

ἔξοχα, 'beforehand,' or as some explain it 'specially,' 'by preference.' Neut. pl. of ἔξοχος (ἔχω) ; the form helps to explain ὄχα, 420. This ram was no doubt the one that saved Odysseus.

553. ῥέξας, 'offering up,' a frequent sense of ῥέζειν and ἔρδειν in Homer, usually with ἱρά or ἐκατόμβας and dat. of the God. Cf. the use of *facere* and *operari* in Lat. (not with the acc.) e.g. *cum faciam vitula*, Virg. Ecl. 3. 77. *Iustis operata sacris*, Hor. Od. 3. 14, 6.

ἔκηα cf. κήαντες 231 n. Common reading ἔκαιον. The thighs were the choice parts of the victim offered in sacrifice.

ἐμπάζετο (etym. doubtful ; some refer to ἐμπ a form of ἐπ 'to pursue others to πα, root of πάομαι) 'heeded' almost invariably with gen. Note hiatus before ἱρῶν, as at 56, though F is not proved. A parasitic j may have existed at one time.

554. ὃ γε. For this emphatic repetition of the subject, cf. 288 n.

μερμήριζεν, 'was planning.' μέρμηρα, μέριμνα, μέρμερος, μάρτυς, and kindred words are all referred by Curtius to a root μερ or μαρ originally *smar*, whence also Lat. *me-mor* &c. (not *memini*.) For constr. with ὅπως and opt. cf. 420 n.

[ἀπολοῖατο, cf. note on ἔρχατο (221) εἶατο, 545.]

556-557 = 161-162, 558-559 = 168-169, 560 = 152, 562-564 = 178-180, 565-566 = 62-63.

Merry quotes from Grimm and Lauer a number of mediæval legends belonging to Persia, Turkey, Roumania, Finland and Norway, somewhat similar to the story of Polyphemus, but differing in many particulars in each case. The blinding of the giant or ogre appears in nearly all, and the escape by means of a ram's skin in most of them, but the device of a false name only in one. The general idea conveyed by these legends may be that of brute force overmatched by cunning.

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